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CHRISTIAN COURIER
October 29, 2001 A Reformed Biweekly No.2676 $1.60

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Experiencing God in daily walk of faith ..... p. 12

56th year of publication

Canadian Christian agencies help traumatized families in U.S.

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Alan Doerksen

MISSISSAUGA, Ont. — In the wake of the Sept. 11 terrorist attacks in the U.S., many American families — and especially children — have been traumatized because of the loss of one or more family members. To help these families, World Vision Canada and Christian Children's Fund (CCF) of Canada have started special projects.

Helping children heal

CCF Canada has launched a campaign which supports its counterpart in the U.S. by raising funds to help out families affected by terrorism in New York City and Washington, D.C. It's called the American Tragedy Relief: Helping the Children Heal Fund. The purpose of this fund is to provide assistance to the children in New York and Washington in overcoming their grief, sorrow and fears, reports Allan Greenwood, CCF Canada's communications manager. This will be achieved with three approaches:

• Teaching materials have been developed for caregivers, teachers and counselors who work with children on a daily basis, designed to help them deal with their grief, sorrow and fears. These materials are prepared for distribution at schools, churches, community centres and other places where children are active, and the materials are age-appropriate. The materials also advise recipients of ways and means to get more training, assistance and advice if required.

THOMPSON BELLINGRATH

Christian Children's Fund is helping children in New York City deal with the trauma they face as a result of the events of Sept. 11.

According to CCF, its branches around the world have developed an expertise in designing programs to benefit children affected by war and violence, which have been used in Angola and other countries. Now, this expertise is being used in the U.S.

• CCF (U.S.) is sending trauma and social workers to New York to meet with emergency planners. CCF is enlisting the services of a consultant in New York City, who will work through and co-ordinate a consortium of youth groups to provide assistance to children there. They will offer training in how to deal with children who have experienced this tragic event (reactions and dealing with the tragedy, what it means, what the future holds, how to minimize violence and fear of violence in their lives, controlling anger). Greenwood calls this "training trainers."

Role reversal

• In a bit of a role reversal, CCF has also asked children in its sponsored programs in developing countries to write letters to the affected American children, to offer their unique help by explaining how they cope with the violence of civil unrest affecting their lives.

"Rarely do North Americans receive such a distress call from our own shores," notes CCF on its website. "At CCF of Canada, we are proud to partner with our network of Christian Children's Funds around the world to stand beside our American brothers and sisters and render assistance in our unique and valuable way."

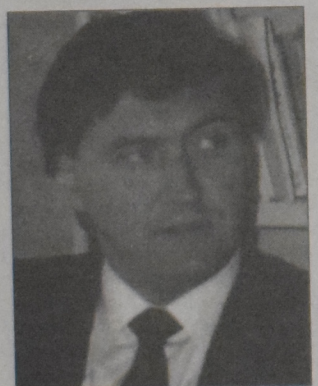
See **CANADIAN** *page 2...*

Link between Bin Laden and Christian persecution, expert believes

Mark Ellis, Senior Correspondent, ASSIST News Service

COSTA MESA, California (ANS) — One of the world's leading authorities on religious persecution sees a connection between the Osama Bin Laden terror network and persecution directed against Christians in a host of countries.

"He's tied in with a lot of persecution," says Dr. Paul Marshall, British-born author of *Their Blood Cries Out*, and a Senior Fellow at the Center for Religious Freedom in Washington, D.C. "In many settings it's radicals within his network who are carrying out persecution," he says. "This is going on in the Philippines, Indonesia, and to some extent Malaysia, Bangladesh, Pakistan — and of course, Afghanistan."



WORD PUBLISHING

Dr. Paul Marshall

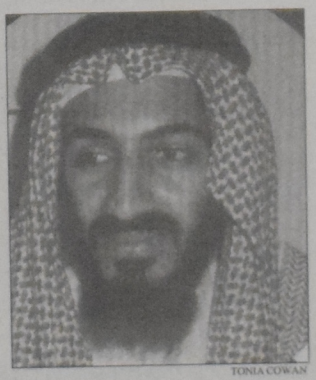
Marshall says Bin Laden is allied with other terrorist groups in Algeria and Nigeria that have been killing Christians.

Bin Laden working with Sudan

"Bin Laden's had a lot of co-operation with Sudan — a major country in the world killing Christians," Marshall says. "The death toll in Sudan since 1998 is two million; that is more than every war in the Middle East in this past century," he says. "Most of these victims are Christians."

Marshall views Bin Laden as the figurehead of a far-reaching organization, which seems to lack hierarchical structure. "If Osama Bin Laden drops dead tomorrow, the situation has hardly changed," he says. "Zawahiri would take over — and he's probably worse." Marshall is referring to Egyptian doctor Ayman al-Zawahiri, Bin Laden's top lieutenant.

"Whether Bin Laden is the principal brains and organizer behind the operation, there is considerable doubt," Marshall says. "When I say Bin Laden, I'm referring to a network of these organizations," he says. "It's not as if an order comes down from Kabul or Kandahar to Indonesia to go out and attack these people. They are allied; they have common goals — it's not top-down."



TONIA COWAN

Osama Bin Laden

A convenient symbol

Marshall believes Bin Laden is a convenient symbol in a media-driven age. "He's a visible figure. He's tall; he's six foot four. We might hate him, but he happens to be handsome and charismatic. In our news media, particularly TV, we like to symbolize it with a person," he says.

Persecution also continues in Muslim countries without ties to Bin Laden. "You get persecution in the Islamic world apart from Bin Laden," Marshall says. "Most

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News

Canadian agencies give support to traumatized New Yorkers

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This project is an unusual one for CCF, says Greenwood. "We don't respond specifically to international disasters unless they touch on our programs." But, he notes, "the obvious connection" with CCF — whose work focuses on helping children — is that this disaster affected many children, who may have a hard time fully understanding the disaster and its effects.

World Vision's crisis response

World Vision Canada (WVC) has also launched a program connected with the events of Sept. 11: the Traumatized Families Fund, to assist the victims in the aftermath of the U.S. tragedy.

WVC set a fundraising goal of $100,000 and to date, approximately $75,000 has been raised towards this goal, reports communications officer Patricia MacNeil.

The Traumatized Families Fund will provide affected families with health and basic life needs, grief and post-traumatic stress counseling and memorial assistance. Seventy-five per cent of the fund will be used to support the work of the National Organization for Victims Assistance (NOVA) in New York. The remaining 25 per cent of the fund's revenue is allocated to World Vision U.S. in support of its American Families Assistance Fund (AFAF).

The funds for NOVA will provide affected families with health and basic life needs, grief and post-traumatic stress counseling, and memorial assistance. According to WVC, NOVA is an internationally recognized crisis response organization, which has dispatched teams to catastrophes such as the Oklahoma City bombing, the Colorado school shootings of 1998, and the earthquake which killed 7,000 people in Kobe, Japan.

Command centre for crisis response

In New York, NOVA has set up a Command Center for its crisis response there, which is currently being staffed seven days a week by volunteers and staff, reports NOVA on its website. This centre is doing outreach to businesses, agencies, and organizations, and offering individual and group crisis intervention, training in crisis reaction and response, planning for the future, and support for caregivers.

NOVA is providing daily crisis intervention and training services to the New York City Employee Assistance Program for the Administration for Children's Services, and crisis intervention and training services to five corporations that had employees at or near the World Trade Center. NOVA is also developing a six-to-12 month plan for intervention with workers involved in the clean-up operation at Ground Zero. The agency continues to work with the American Association of Flight Attendants to provide crisis intervention and support to the thousands of flight attendants affected by the crashes.

NOVA reports that its volunteers respond without pay. Many of them give donations out of their own pockets to assist with everyday needs.

NOVA is also providing continuous trauma counseling for police officers involved in the recovery mission as well as for those who lost loved ones in the attacks. NOVA is dedicated to working with children and caretakers of children as well as counseling services in New York City public schools.

The work of the American Families Assistance Fund (AFAF), established by World Vision U.S., will address the long-term needs of those directly affected by the tragedy. The aim is to provide assistance to address the needs of children and families with at-risk children, families in poverty, and people experiencing other financial distress. The AFAF will, among other activities, consider long-term education assistance for children of victims.

Expert explains Bin Laden's hate list

... continued from page 1

notably the Saudis — who are his enemy number one," he says. "They have arrested 15 Christians in the last two months. In the last week, they have tortured at least three of them."

America not first on hate list

"America is not first on the list of things he hates," Marshall says. While Bin Laden's family roots are in Saudi Arabia, he loathes the Saudi government's cozy relationship with western powers. "He believes they have allowed infidels into the holy land and they must be destroyed," Marshall says. "He first wants to get western troops out of Saudi Arabia."

Next on Bin Laden's hate list are moderate Arab governments. "He wants to overcome those Muslim regimes that have sold out to the West, such as Egypt, Jordan, and Malaysia."

"Third, he wants to attack those who, in his view, oppress Muslims," Marshall says. This list includes Israel, Russia (because of Chechnya), India (because of Kashmir), and several other countries including America, according to Marshall.

"That's his priority list of grievances, but it's not his military list of priorities," Marshall says. "He can't do anything about the first two groups unless he does something about the U.S., because (in his mind) they're the ones who stop him."

"So in terms of his strategy, America is one of the groups that needs to be addressed first," Marshall says. In a "primitive analogy" Marshall likens the United States to a bodyguard who must be removed first, before taking on Bin Laden's real foes.

Marshall notes that the official name of "Al-Qaeda" is "World Islamic Front for Holy War Against Jews and Crusaders," a name taken in 1999 when Bin Laden merged with Egypt's Islamic Jihad.

"For him, Jews are allies of the Christian West," Marshall says. In some respects, Christians are a greater problem than Jews in Bin Laden's eyes because he perceives Christians as larger and more powerful, according to Marshall. "For him, America is Christian, Britain is Christian, Europe is Christian.

"Sometimes he says the Jews control the Christians — particularly in America," Marshall says. "He believes the Jews control the media and the American government. He really lumps Jews and Christians together."

With the horrendous events of September 11, Americans were forged into a deadly marriage between terrorism and persecution. "America does not have the largest death toll from Islamic radicalism," Marshall says. "We're beginning to share the experience and share the fate of many other countries around the world," he says.

"In Kaduna, Nigeria, over 5,000 people have been killed since the imposition of Islamic law," Marshall says. "In Pakistan in 1997 the city of Shantinagar was leveled — razed, a city of 20,000 people," he says. "The death toll in Ambon, Indonesia, is 5,000 to 6,000."

These numbers pale next to Sudan, according to Marshall, with two million killed. "Two million, that's a hard number," Marshall says. "That's not pulled out of the air." Marshall has personally examined five volumes documenting the African carnage. The victims have been primarily Christians, along with some animists."

'A great evil'

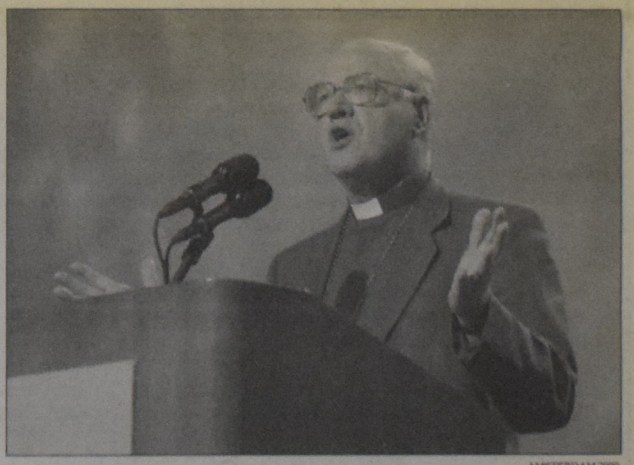
"This is a great evil and we can fight it and reduce it," Marshall says. "But we can no more end all persecution than we can end all terrorism," he says.

The Bush administration has not been aggressive in its approach to Christian persecution issues with offending regimes. "The U.S. government is still very reluctant to raise this as a human rights issue, even with the new administration," Marshall says. "The State Department doesn't push it, and a lot of foreign policy resists it — it makes their lives tougher," he says. Colin Powell has not warmed to the subject either, according to Marshall.

"The attacks of September 11 are a wake-up call for all Americans," Marshall says. "But it should also be a wake-up call for Christians," he says. "Be informed and pray. No congregation in America should meet without praying for the persecuted church."

Mark Ellis is a Senior Correspondent for ASSIST News Service. He is also the Assistant Pastor at Calvary Evangelical Free Church of Laguna Beach, Calif.

Religious leaders urge caution as U.S. and U.K. launch strikes in Afghanistan



AMSTERDAM 2000

George Carey, Archbishop of Canterbury.

Chris Herlinger in New York, Cedric Pulford in London and Laurie Spurr in Geneva

(ENI) — Following the launch of military strikes by the United States and the United Kingdom in Afghanistan, religious leaders cautioned against the pursuit of revenge, with some voices calling for an immediate end to the action.

The World Council of Churches urged the U.S. and the UK to "bring a prompt end to the present action" and implored other nations not to join it.

"We do not believe that war, particularly in today's highly technologized world, can ever be regarded as an effective response to the equally abhorrent sin of terrorism," said Georges Lemopoulos, WCC acting general secretary, in a statement.

Lemopoulos drew attention to Muslim and other religious communities who "despite President Bush's and Prime Minister Blair's affirmations to the contrary, are likely to consider themselves the targets of this and other military actions".

In the United States, H. George Anderson, presiding bishop of the Evangelical Lutheran Church in America, reminded Christians that they had a duty to seek alternatives to war.

However, in a statement issued after the first military strikes,

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News/Politics

Religious leaders call for alternatives to war

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Anderson also referred to "certain circumstances" in which military force may be the only way "to offer protection to innocent people". He called on military leaders to "do all they can to protect civilians from harm" and urged diplomatic efforts to promote peaceful solutions.

In New York, thousands of anti-war protesters gathered in early October for an outdoor interfaith service at Union Square — a public park that has become an unofficial site of mourning for New Yorkers since the attacks of September 11 — and then marched nearly 30 blocks to Times Square for a rally.

The service and protest had been planned prior to the start of military action in Afghanistan, but the news that the strikes had been launched gave those attending the events a greater sense of urgency.

Grief not a cry for war

Organized under the banner "New York: Not in Our Name — Our Grief is Not a Cry for War", the protest featured what has become almost a standard fixture now in public events for a city still in grieving: an interfaith service that included Christian, Jewish and Muslim clerics. All spoke of the need to promote justice, rather than to seek revenge.

"We have just lost 5,000 to 6,000 people — a veritable village," said Rabbi Ellen Lippmann. "But how many people do we have to kill for Americans to feel better?"

Among the speakers at Times Square were Nobel Peace Prize laureates and peace activists Adolfo Perez Esquivel of Argentina and Mairead Maguire of Northern Ireland. Both said the need for peace and international co-operation outweighed any need for what they suggested were reprisal attacks.

A common theme of many speeches was the importance of putting the terrorists on trial in an international court rather than seeking military retaliation. "One kind of violence cannot resolve another kind of violence," said Perez Esquivel.

In the United Kingdom, the Church of Scotland said through its Church and Nation Committee that it was "yet to be convinced that the use of military force in Afghanistan can be justified".

The Presbyterian body described the September 11 terror attacks as "barbarism and evil on a level which almost defied belief and which can never be justified", but argued that "justice ought to be administered in an international court of law and in the framework of the United Nations."

Unconvinced bombing is justified

The statement, released on October 4, was "still pertinent" after the U.S. and British attacks on Afghanistan, according to the committee convener, Alan McDonald. He told ENI: "The committee remains unconvinced that the bombing is justified. We are particularly concerned at the likely loss of innocent lives." The statement said any military response would have to be proportionate and accurate, with a reasonable expectation of success. "A 'show of strength' would do nothing to make the world a safer place," it added.

The Archbishop of Canterbury, Dr. George Carey, and other UK religious leaders attended a meeting with the British prime minister, Tony Blair, at 10 Downing Street on October 8. The group also included Roman Catholic Archbishop Patrick Kelly, the Church of Scotland moderator, John Miller, and Yousuf Bhailok, secretary general of the Muslim Council of Britain.

Afterwards Carey, leader of the world-wide Anglican Communion, issued a statement on behalf of the group declaring that the crisis "is not, and must not be seen as a confrontation between religions — or with a particular religion."

The mainstream Muslim Council of Britain, which had unreservedly condemned the Sept. 11 assaults on the U.S., distanced itself from the U.S. and British attacks in Afghanistan.

It issued a statement, in the name of a meeting of imams (leaders) and scholars, describing military action in Afghanistan as "a criminal act against humanity."

The statement said: "The meeting also condemned the use of threats of war and intimidation against a whole people merely on the basis of suspicion of a single individual or a group for complicity in committing atrocities. Evidence must be presented and commonly accepted judicial processes should be followed.

"An attack on Afghanistan, or the stoking of civil war, would be a criminal act against humanity."

The imams and scholars acknowledged that the Muslim community is "threatened from within" by individuals and vocal groups that misrepresent or corrupt Islamic values, and "tend to create hatred and animosity towards Islam and Muslims from the wider public".

Vicious spiral of violence

In Geneva, the Council of European Churches, representing more than 120 Protestant, Anglican and Orthodox churches, warned of a "vicious spiral of violence" that could be unleashed from "disproportionate retaliatory and vengeful responses."

The Sept. 11 attacks on the U.S. "demand[ed] a response not least in justice to the victims and their families", said Dr. Keith Clements, CEC general secretary, and Metropolitan Jeremie Caligiorgis, CEC president, in a letter to its member churches.

But, they added, "In seeking justice for victims, [responses to terrorist violence] should seek to produce a result which is more just after the event than before." They also called for responses in keeping with international law.

Dr. Ishmael Noko, general secretary of the Lutheran World Federation, said that "military action must as soon as possible be superseded by strong, constructive efforts on other levels.

"A drawn-out military campaign cannot be sustained without generating a wider conflict, which could easily get out of hand," Dr Noko said in a statement which also called for the strengthening of diplomacy to deal with the "underlying causes of terrorism."

Dr. Setri Nyomi, general secretary of the World Alliance of Reformed Churches, which links more than 200 member churches throughout the world, condemned the attacks of Sept. 11 against the U.S., but urged people of all faiths "to look for ways of overcoming the violence other than using violent means.

"We do not see an answer in retaliation or any other form of violence," he told ENI. "We urge Christians, Muslims and people of other faiths to stand together in overcoming violence and terrorism from whatever source it comes."

In Germany, Manfred Kock, chair of the council of the Evangelical Church in Germany (EKD), described the decision to launch military action in Afghanistan as "high risk."

He added that the action must not be a form of revenge, "but solely a question of punishing those who are guilty and preventing future threats."

How should we deal with the terrorist threat?

Principalities & Powers

David T. Koyzis

A few months ago, as I was considering possible topics for future columns, I could hardly have imagined that by the beginning of autumn we would be at war and that this effort would so thoroughly dominate the news. Ten years ago in this space I was writing about the allied effort in the Persian Gulf aimed at pushing Saddam Hussein's Iraq out of Kuwait. Then the elder George Bush was able to assemble a broad-based international coalition in the interest of conducting a war with a limited and clear objective. In a matter of weeks the U.S. and its allies were able to accomplish their mission.

This war is necessarily different. To begin with, a war against terrorism is not like a conventional war, with victories and losses being judged by the amount of territory captured or the shifting of front lines. Up until last month western intelligence agencies successfully prevented a number of possible attacks, including one timed for the arrival of the millennium in the U.S.

Yet if 99 attacks are prevented, the success of only one such effort constitutes a kind of victory for the terrorists. Never mind that a dozen attacks planned for September 11 may have been foiled by the quick closure of North American airspace. The fact that the World Trade Center was destroyed, the Pentagon severely damaged and more than 6,000 killed means that al Qaeda has already won in a sense.

Psychological effects of terrorism

Even more pernicious are the psychological effects of terrorism. In the wake of the bombing of Afghanistan, Osama bin Laden called all Muslims to wage holy war against Americans everywhere, especially in their own country. He promised that Americans will not be secure in their own land until Palestinians are secure in theirs. Even if the combined efforts of the CIA, FBI, CSIS and others successfully prevent every future planned act of terrorism, a climate of fear has now been unleashed among millions here in North America. As long as people are living in fear for their lives, uncertain whether they will become the next victims simply for being in the wrong place at the wrong time, then the terrorists have scored another victory.

How should we deal with the terrorist threat? Is George W. Bush doing the right thing? Very sensibly, Bush has avoided portraying the current conflict as one between the west and Islam. It would be politically foolish to antagonize fully one billion of the world's people, millions of whom live in western countries. There has also been a concerted effort to ensure that the rights of Arab-Americans and Arab-Canadians are not unfairly violated in the course of searching for terrorists. This is commendable.

As I write it is unclear whether the bombing of terrorist-related targets in Afghanistan will be successful in persuading the Taliban régime to hand over bin Laden to the U.S. Yet it may be that the best weapon against terrorism is simply not to give in to fear and, while remaining vigilant, to live one's life as normally as possible. Those with a strong faith in God undoubtedly have more resources than others in so doing.

I am told by family members in the U.S. that, the Sunday after the attacks, the pews in their churches were filled with unprecedented numbers of people, many of whom hadn't attended in years. Let us pray that, as they go about coping with this changed reality, people will increasingly seek their security in God, who alone is their strength and shield.

David T. Koyzis teaches political science at Redeemer University College, Ancaster, Ontario, and, as such, does not have the luxury of tuning out the news when it becomes oppressive.

Editorial

On praying like crazy

Harry der Nederlanden

After the Sept. 11 massacre, an evangelical news wire sent us the story of one of the survivors of the Twin Towers horror. He was on the 81st floor of the second tower hit, so he was very close to the point of impact. At the last minute he saw the huge plane headed straight toward him and dove under his desk. There, he prayed with great intensity, as he had also done on his way to work that morning, as if prompted by some premonition of disaster.

In response to his prayer, according to his testimony, God endowed him with superhuman powers to enable him to break free of the debris and then sent a guardian angel (another Christian, who remains nameless in the story) to rescue him – but only after giving him superhuman powers once more in answer to another desperate prayer. At the end of his story, this pious man tells us he is sure that at the last second God nudged the plane slightly to the left so as to save him for better things.

I didn't publish his story in CC. Not because it wasn't interesting; not because I suspect the man's veracity; not because it wasn't timely. But because I believe the story conveys a wrong picture of who God is and how he responds to prayer.

Weren't there other believers on the other side of the building praying just as hard to turn the plane the other way? As the building became engulfed in flames, weren't there hundreds of Christians in the floors above praying like crazy — Christians who received no superhuman powers and no miraculous rescue? The story, as the man told it, suggested that there was a direct relationship between the intensity of his prayers and his subsequent rescue. God singled him out. And now God has a special plan for him in his Kingdom. He saved him for a purpose.

Something wrong with this picture

There's something wrong with this picture.

That day there were hundreds of people running about like crazy, too busy trying to rescue others to think about praying. Many of them perished and were reduced to ashes when the buildings imploded. Many of those who died already had important callings to fulfill in the Kingdom — such as raising their children. At the same time, many of those who escaped disaster that day didn't pray at all, some because they never do; they don't believe anyone's listening anyway.

I've learned something about praying like crazy in recent weeks.

When my bowels wouldn't begin to work and I became bloated and wracked with cramps, I prayed like crazy. After several days I began to empty out. An answer to prayer. Then it turned to diarrhea. And even worse cramps. An answer to prayer? A week later I was praying like crazy again for the whole cycle to start all over.

After a major operation, you wake up with a catheter. At some point, a nurse pulls it out so you can again begin to pee on your own. If you can't, your bladder fills to bursting, at which point the nurse jams the catheter back in. I can tell you from experience that as your bladder inflates and you stand over the john coaxing wee willy, you pray like crazy. The last time, not only did wee willy not cooperate, I developed a fierce urinary tract infection that put me back in the hospital for a week. I didn't like that one bit. I may even have whimpered a little as I was carted off. Did God not hear my prayers? Didn't I pray hard enough?

After a day and a half in emergency, I was put in a room with an 82-year-old gentleman who had made an heroic attempt at escaping from the hospital the previous night. He'd made it a couple of blocks down the road before being surrounded by police cruisers, and even then he didn't surrender easily. Him and me – we got along famously. We were laughing so much, he was worrying about the stitches in his abdomen and the nurses asked whether they could join the party. When he was discharged and we said goodbye, the old fellow had tears in his eyes. "You meet some real nice people in the hospital," he said. "Maybe getting sick makes people nicer."

Was I put there to make my roommate's life better? Sure. But God didn't give me an infection just to cheer up the old fellow. If he did, I'd have a bone to pick with him; shoot, I'd have grounds for a nasty lawsuit.

To be sure, every believer envisions his relationship with God in slightly different ways, and that's all right. But I can't find anything in Scripture that encourages us to envision God as one who is willing to bring all sorts of harm to others just to teach little old me a lesson I could just as well have learned from reading my Bible. Nor does Scripture invite me to see events transpiring as a result of some great prayer contest in which the outcome is determined by the side that prays most intensely. Nor do I believe that just because my convalescence is running into all sorts of setbacks that my prayers or those of my family and friends are somehow lacking. We are told to pray, but prayer does not put God at our beck and call.

Too many "evangelical" preachers and Bible teachers are bent on making God more transparent and more manipulable than he is. But just because you are saved from some catastrophe that claimed countless others doesn't mean God has some special role for you to play in his Kingdom. Whatever happens, we are all called to perform the same role — to love him and our neighbor. Nothing more, nothing less. To read specific purposes from events, even spectacular ones, is a risky business.

Not a mistake

It's not a mistake to believe that God has a purpose with, in or through everything that happens. With the authors of the Heidelberg Catechism, I confess that all things, good and bad, come from the hand of a loving, providential God. Some want to spray a Teflon coating on God by insisting that bad things — disease, drought, catastrophes — just happen; they're beyond his control. To me, that's not a comforting thought. It means that when I'm in the grip of disease or caught up in a disaster, I am no longer in the hands of God but swept away from him by some power he cannot control. That's simply unbiblical. The Calvinian tradition accepts the mystery, that human history although disfigured by sin and evil, is still ruled by God. But what God's plan is in history is no longer hidden from us so that we need to decipher it from the muddled events of our own lives or from the confused history that sweeps us along. He revealed his purpose in Jesus Christ, who proclaimed and inaugurated the Kingdom of God.

We are in the muddled middle of events, and those events are the product of human motives and acts. We cannot attribute any of them infallibly to the direct intervention of God. Being Christians does not give us privileged insight into the purposes of God in particular events nor does it give us the right to expect that God will favor us according to our idea of what is good for us. To put it another way, being struck by disease, failure, unemployment, poverty or catastrophe is no sign that God's hand is lifted against us. No more than that good health, healing, rescue, wealth, popularity, sunshine and roses are a sign that God has singled us out as his elect.

One of the archetypal prayers of Scripture, one repeated by Jesus himself, is: "My God, my God, why have you forsaken me?" During my illness I have almost always felt the comfort of a God who is nearby.

Our Sept. 11 survivor felt miraculously rescued by a God who singled him out. But the Bible teaches us that there will be times when we feel deserted by God, when he doesn't answer our desperate pleas for rescue. Yet, on the basis of that prayer uttered from the cross, we may still, with all our being, seize hold of God. For in Christ we confess that not disease, not disaster, not the devil, not even death can pull us out of his fatherly hand.

It is the gods of paganism who smiled especially on the excellent, the men of repute and the heroes. The God of Scripture is the God who hears those who cry to him out of the depths, who hears the weak, the suffering, the needy, the down and out, the abandoned. It's nice when God gives us what we pray for, even a miracle; it's icing on the cake. But the miracle we all share in faith is that we are his in Jesus Christ and that he holds on to us through thick and thin, even through death.

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

An independent biweekly that seeks to: report on significant events in the Christian community and the world; express opinions infused by Scripture and rooted in a Reformed perspective; provide contact for the Christian community.

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4-261 Martindale Rd., St. Catharines, ON, L2W 1A1
Tel: (905) 682-8311; 1-800-969-4838
Fax: (905) 682-8313;
E-mail: cceditor@aol.com
Publications Mail Registration No. 09375
We acknowledge the financial assistance of the Government of Canada, through the Publications Assistance Program (PAP), toward our mailing costs.

Opinion/Letter

Independent schools have much to share, nothing to hide

Gerald Vandezande, C.M.

On September 11, I participated in the "technical discussions" that began on September 10 at Queen's Park to develop government regulations which will establish eligibility for the new Equity in Education Tax Credit. The Credit was announced in the 2001 Ontario Budget and made law in June to "assist parents who want more choice in the education of their children."

I participated in this hearing, chaired by Mr. Ernie Hardeman, Parliamentary Assistant to the Deputy Premier and Finance Minister Jim Flaherty, as the former Government Relations Coordinator of the Ontario Multi-Faith Coalition for Equity in Education (OMCEE). This involvement was a logical follow-up to my appearance on June 11 before the Ontario Legislature's Standing Committee on Finance and Economic Affairs in connection with Bill 45 which included the Equity in Education Tax Credit.

Important concerns, questions

In his *Toronto Star* column of September 10 ("Task force on school credits is a farce"), Ian Urquhart raised some important concerns and questions, such as the "consumer protection issue" and "protection of the taxpayer." He rightly asks: "That is, should public dollars be tied to a condition that private schools conform to the province's curriculum, as was done with the extension of Catholic school funding in the mid-1980s?"

Through years of public promotion (on behalf of Citizens for Public Justice and OMCEE) of legal equality and fiscal equity in Ontario education, I have advocated, among other things, that each student of compulsory school age in Ontario should receive satisfactory instruction.

I always did so in the conviction that in the context of our democratic, multicultural, pluralistic society, satisfactory instruction should be construed to allow diverse educational communities to offer educational programs which reflect their respective religious or other beliefs and values.

Accordingly, in my submission at the Government's Equity in Education Tax Credit hearing, I shared again our long-standing Guidelines for Public Justice in Education dated October 4, 1988. These Guidelines state that "An education program shall be deemed to provide satisfactory instruction if it:

a) enables and encourages students to fulfill their capacity and potential to learn by providing learning experiences which:

* include the intellectual, aesthetic, moral, physical, psychological, social and spiritual dimensions of their persons;

* familiarize students with their environment, embracing the physical, biological and human-social realms;

* include at least these important areas of human knowledge; arts, Canadian and world studies, language, mathematics, physical education, and science; and

b. enables students to develop knowledge and skills necessary for meaningful participation in society;

c. fosters personal maturity and responsible action in relation to the environment and human life everywhere;

d. demonstrates respect for persons with different cultures and beliefs and does not promote racial or ethnic superiority, religious or other forms of intolerance, violence against others, or other values and practices inconsistent with the free responsible social interaction of a democratic society.

e. encourages critical thinking and provides access to alternative points of view; and

f. uses English or French as the primary language of instruction.

Importance of public disclosure

As well, I highlighted to the Committee the four main concepts of Public Rights, Public Responsibility of Independent Schools, Public Responsibility of Government, and Fiscal Fairness. (A detailed description of these concepts is available on request.) Furthermore, I emphasized the democratic importance of public disclosure, so that those who are interested in learning what independent schools are all about and how they serve students and parents can have easy access to accurate information.

In my experience, alternative and independent schools in Ontario have much to share and nothing to hide. The schools with which I am familiar offer unique educational programs and employ qualified teachers. They provide a quality education that serves the common good and entitles them to legal recognition and fair funding.

I hope that the Equity in Education Tax Credit hearings and the Committee's report and recommendations will contribute to a greater understanding of the important role played by independent schools and the vital contributions they make to Ontario education.

Together we can help to build a better and stronger society.

Canada's response to terrorism: an ecumenical appeal to Parliament

The following is a letter submitted by Rev. Dr. David Pfrimmer, Chair of the Commission on Justice and Peace of the Canadian Council of Churches, on behalf of his agency to members of Parliament.

We are writing with regard to the forthcoming Parliamentary debate concerning appropriate Canadian and international responses to the heinous September 11 terrorist attacks on the United States. You and your colleagues in the House of Commons bear the formidable responsibility of guiding our country's actions in these critical days. We write to support you in those responsibilities and to ask you to consider the following concerns.

We believe that a sustained and effective campaign against terrorism is fundamental to the safety and well-being of all people, and that Canada can and must make a vital contribution to that campaign. We fear, however, that the military attacks on Afghanistan which began on October 7 could seriously undermine the international community's efforts, both to bring those responsible for the September 11 attacks to justice and to reduce the incidence of terrorism in the future. Nevertheless, we believe that the international community acting through the United Nations can still recover a lawful, principled and effective approach to the struggle against terrorism.

That struggle against terrorism must include three essential elements:

- immediate actions and measures to prevent additional attacks in the near term;
- the pursuit, capture and trial of those who participated in or share responsibility for the September 11 attacks; and
- long-term measures towards the reduction and eradication of terrorism.

Near-term prevention

The essential goal of preventing further terrorist attacks on the United States, Canada or any other potential target states in the near term will not be accomplished through military attacks on Afghanistan or any other state identified as a sponsor of terrorism. That goal must be pursued through increased care and vigilance at home and in all states vulnerable to terrorist attacks. We welcome and encourage continued attention to the broad range of security measures that is required, emphasizing due regard for a constructive balance between prudent care and the preservation of the rights and freedoms that define our society.

Bringing the accused to trial

Justice requires that those who participated in or share responsibility for the September 11 attacks be brought to trial as quickly as possible. Moral and political legitimacy, as well as justice, require also that the international community be meticulous and uncompromising in its attention to due process. We are encouraged by apparent high levels of international co-operation among law enforcement and investigative agencies, and also urge international involvement and co-operation in the trial process.

United Nations Secretary-General Kofi Annan has reminded the international community that "United Nations conventions already provide a legal framework for many of the steps that must be taken to eradicate terrorism — including the extradition and prosecution of offenders and the suppression of money laundering. These conventions," he said, "must be implemented in full."

We endorse the international call on Afghanistan to deliver for trial those accused who now find refuge in that country, and we encourage the United States and the international community to provide the Government of Afghanistan with the evidence gathered and to encourage direct discussions toward the early delivery for trial of the accused. For such appeals to have any prospect for success, they must have the active support of the broad international community, especially states within the region. In the face of the continued and persistent refusal of the Government of Afghanistan to live up to its obligations under international law, the United States and its partners should now go to the Security Council to seek assistance and authority for all international direct interventions needed to apprehend the accused.

We fear that relying on military attacks,

See CHURCH *page 17...*

Christian Courier

Member of Canadian Church Press and Evangelical Press Association.
Canada mail: Publications Mail Registration No. 09375. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1.
U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY. 14092.

Subcriptions:	**Canada**	**U.S.A.**
(effective Jan. 1, 1999)	(G.S.T. incl.)	(G.S.T. free)
one year (26 issues)	$39.54	$31.60 (US)
two years (52 issues)	$75.00	$60.00 (US)

overseas one year $80.00 surface mail

Advertising deadlines: display advertising: Tuesday, 8:30 a.m. (9 business days before publication date); classified advertising: Tuesday, 8:30 a.m. (9 business days before publication date). See classified pages for more details. Advertising rate sheets available. (ISSN 1192-3415) Published biweekly on Mondays.

Address all correspondence to: 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1. Tel: 905-682-8311 or 1-800-969-4838, or fax: 905-682-8313, e-mail: subscriptions: ccsubscrip@aol.com, advertising: ccadpromo@aol.com

PRINTED IN CANADA

Education

The King's University College receives innovation award

EDMONTON, Alberta — The King's University College was among the award recipients recently named by the Canada Foundation for Innovation (CFI). The CFI Board of Directors approved a grant of $250,000 to the University College's natural science division for research infrastructure under the University Research Development Fund. The CFI announced a total investment of $14.6 million, awarded under two funds, to support the development of advanced research facilities at 29 Canadian universities.

A tremendous boost

The King's award will permit the purchase of important tools that will enhance its ability to carry out faculty research projects in chemistry and biochemistry. State-of-the-art research equipment will be used by King's faculty and students to identify and characterize compounds produced in their laboratories and found in trace quantities in the environment. The grant will also facilitate collaborative efforts with others in academic and industrial laboratories both locally and internationally.

"The CFI investment in King's gives a tremendous boost to our science faculty research," says Dr. Henk Van Andel, President of The King's University College. "Not only is this award an acknowledgement of our excellent track record in natural science research, but it strengthens our ability to conduct meaningful research of national and international significance."

The University College's science faculty team, under the leadership of Chemistry Professor, Dr. Peter Mahaffy, has identified several projects to be supported by the scientific equipment purchased, including:

- an international venture that isolates biologically active compounds from East African medicinal plants
- research contributing to developing plants resistant to stress
- gaining an understanding of the chemistry of solutions used in industrial processes such as the fertilizer and the pulp and paper industries.

The CFI is an independent, not-for-profit corporation established by the Government of Canada in 1997 to address an urgent infrastructure need in Canada's research community. The Foundation's goal is to strengthen the capability of Canadian universities, colleges, research hospitals, and other not-for-profit institutions to carry out world-class research and technology development. The CFI credits the federal government for the wide-ranging scope of this program, including building innovation infrastructure at smaller research centres, such as The King's University College, that demonstrate excellence.

Dr. David Strangway, President and CEO of the Canada Foundation for Innovation presented the award to The King's University College at a special ceremony at 12 noon on Wednesday, October 17, 2001 at the University College in Edmonton.

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Desert wisdom

Campus Culture

Peter Schuurman

A good education pursues wisdom first. But before I talk about wisdom, I want to describe what its like to die in the desert heat.

I took my vacation last summer in the American Southwest — Death Valley country — as I thought it would get me in touch with the setting of the Biblical drama. Call it a quasi-pilgrimage.

I found out when the temperature in the blazing sun is twenty degrees Fahrenheit above your normal body temperature, you begin to cook. You drink some water at first, but after a while you don't feel like drinking. A little headache develops, and your appetite disappears. You feel nauseated.

Thankfully, that's as far as I became dehydrated. But I heard stories of foolish people who didn't take enough water, got lost in the canyon, or who decided high noon was a good time to start a hike. These people reach a point of dehydration when they can no longer tolerate their clothes rubbing against their skin and they strip themselves naked. Then they wander in circles through the sand until they stumble, keel over, and die. They are often found with dirt or cacti in their mouth, and their fingernails missing, from scraping the ground for water.

DAVID MUENCH

Death Valley, America's driest place, receives less than five cm of precipitation each year.

Death in the canyon

Wisdom is a life-skill that enables you to live well amidst the vicissitudes of life. Wisdom is practical, applied knowledge, that can make your life rich rather than miserable. While this involves following some basic rules, wisdom is, at its heart, an attitude.

A ranger at the bottom of the Grand Canyon said it best. He talked about the various people who die in the canyon each year, and said their mistakes could be reduced to one of two sins: underestimating the canyon, or overestimating yourself.

Respect the vastness

"You have to respect the vastness of the canyon and the power of the sun, and recognize your own limits," he said. He went on to talk of tourists who view the wilderness through amusement park lenses, and approach the canyon with a careless bravado. Here's the incredible statistic: 20 per cent of the deaths in the park are from people who, hoping for a "cool" photograph, taunt fate on the edge of the canyon, and lose.

The attitude that the ranger commends is a deep respect for the creation, coupled with a relaxed humility about oneself. Way back when the Hebrew prophets roamed the Middle Eastern deserts they knew this. "Respect for the Lord is the beginning of wisdom," said the author of Proverbs. A respect, a reverence, even a healthy fear of what is too great, too wonderful, too vast to be fully understood.

Don't pet the sharks

My brother e-mailed me an article that describes how tourists in Australia climbed onto this floating dead whale and patted the great white sharks that were tearing at the carcass.

"These creatures are not toys," said an environment official. The government will have to create new laws about approaching dead whales, he continued, "in order to protect people too stupid to protect themselves."

What is the difference between the way Christian learners approach the world and the way tourists approach the world? Is the universe an enemy to be conquered, a spectacle to be photographed, or a garden to be tended? It makes a difference in why and how you study the discipline you have been called to. The world is too dangerous to be treated like a pleasure park, and too beautiful to be captured in snapshots.

Peter Schuurman is the Christian Reformed campus chaplain at Brock University in St. Catharines, Ont.

Book Review

The fast food nation we live in

Ron de Boer

A few weeks back, I treated one of the kids to lunch at McDonald's. She ordered a milkshake and large fries. My eyes fell on the juicy "Big Xtra" burger which comes with a medium root beer and an order of fries. Plus, in smaller print, I noticed, a Kit Kat chocolate bar and a Lotto-649 lottery ticket.

I ordered the "Big Xtra Meal" sat down with my daughter and enjoyed the few minutes of silence only fast food can offer. Then, while mopping the special sauce from my chin, I casually glanced back to the menu board and realized the teenager at the cash register forgot to give me my Kit Kat bar and lottery ticket.

"Wait here," I told my daughter, who was savouring every bit of her strawberry milkshake with long, noisy slurps. I politely waited until the construction worker in front of me walked away with his Kit Kat and lottery ticket, then informed the cashier she had forgotten to give me the extras promised on the menu board. She checked her computer then informed me that I hadn't said "Adult Happy Meal" when I placed my order.

You've got to be kidding

I gave her my best you've-got-to-be-kidding look but she stood firm. "You have to say 'Adult Happy Meal,' she repeated. I looked at the mother-of-six glaring impatiently behind me.

"Adult Happy Meal," I intoned.

The cashier shook her head. "You have to say it when you order." The girl tossing fries shook her head at me.

Fuming, I re-joined my daughter. "Where does it say I have to say 'Adult Happy Meal?'"

She stopped slurping. "It's on the commercial."

"What commercial?"

"The one on TV," she said.

It's not that I wanted the lottery ticket. My plan was to hand the lottery ticket back to the cashier and sniff that I didn't believe in lottery tickets. Good Reformed behavior. My mouth was watering for that Kit Kat bar.

After stuffing our garbage through the flap, I glanced toward the cashier. "Have a nice day!" she chirped in her well-trained McDonald's-employee chirpiness. I managed a clenched smile.

A providential moment

Then in one of those coincidental (providential!) moments life mercifully affords us, I arrived home to find a package in the mail containing a new book to review. The title: *Fast Food Nation*, a

behind the scenes look at how McDonald's and other fast food restaurants have, in the eyes of award-winning journalist Eric Schlosser, "hastened the malling of our landscape, widened the chasm between rich and poor, fuelled an epidemic of obesity, and propelled the juggernaut of American cultural imperialism abroad." I rubbed my palms together like a bomb detonator. With root beer still on my breath, I settled into my favourite reading chair and devoured Schlosser's book.

Dark realities of fast food industry

Fast Food Nation (Houghton Mifflin, 2001) is a fascinating journey into the dark realities of the fast food industry. Schlosser makes a powerful argument against an industry that exploits its workers, destroys the environment and creates an obese society in the relentless pursuit of profit. The statistics are staggering. More than 90 per cent of children ages three to nine will visit a McDonald's this month, as they do every month; in 1970, Americans spent about $6 billion on fast food; in 2000, they spent more than $110 billion. Americans now spend more money on fast food than on higher education, personal computers, computer software, or new cars, says Schlosser. They spend more on fast food than on movies, books, magazines, newspapers, videos, and recorded music — combined. On any given day in the United States, about one-quarter of the adult population visits a fast food restaurant.

Schlosser begins *Fast Food Nation* with a history of the fast food empire. "Over the last three decades," says Schlosser, "fast food has infiltrated every nook and cranny of American society. An industry that began with a handful of modest hot dog and hamburger stands in southern California has spread to every corner of the nation, selling a broad range of foods wherever paying customers may be found. Fast food is now served at restaurants and drive-throughs, at stadiums, airports, zoos, high schools, elementary schools, and universities, on cruise ships, trains, and airplanes, at K-Marts, Wal-Marts, gas stations, and even at hospital cafeterias."

Social and cultural costs

After showcasing the success of the McDonald's brothers, Colonel Sanders, and Ray Kroc — the eventual owner of the McDonald's chain — Schlosser begins exploring the social and cultural costs of the "McDonaldization" of society. "The fast food industry," he says, "has helped to transform not only the American diet, but also our landscape, economy, workforce, and popular culture. Fast food and its consequences have become inescapable, regardless of whether you eat it twice a day, try to avoid it, or have never taken a single bite."

Schlosser, as others before him have pointed out, believes that the fast food industry has homogenized the landscape and the culture. Everywhere we go — whether Lethbridge, Brampton or Halifax — the same restaurants line the city streets. Inside the restaurants, the décor is the same, the foods are the same, and behind the counters stand the same teen workers. We have become a culture of uniformity.

Schlosser believes the fast food industry has all but obliterated farming. The beef industry has had to bow to the conditions of restaurants like McDonald's. Family farms have all but disappeared in the last 30 years, coincidentally about the time when mass produced restaurants began dotting the landscape. Five new McDonald's restaurants open every day somewhere in the world.

"The fast food chains," says Schlosser, " now stand atop a huge food-industrial complex that has gained control of American agriculture. During the 1980s, large multinationals — such as Cargill, ConAgra, and IBP — were allowed to dominate one commodity market after another. Farmers and cattle ranchers are losing their independence, essentially becoming hired hands for the agribusiness giants or being forced off the land. Family farms are now being replaced by gigantic corporate farms with absentee owners. Rural communities are losing their middle class and becoming socially stratified."

Vast purchasing power

The fast food chains' vast purchasing power and their demand for a uniform product have encouraged fundamental changes in how cattle are raised, slaughtered, and processed into ground beef. Everyone must conform to the corporate powers-that-be.

Schlosser points out that while the commercials for fast food target children who beg their parents to go to the likes of McDonald's and Taco Bell, the fast food industry itself is run by the nation's teens. Statistics show that one in eight of those employed all over America have worked in a McDonald's restaurant at one time. Schlosser points out that "the roughly 3.5 million fast food workers are by far the largest group of minimum wage earners in the United States. The only Americans who consistently earn a lower hourly wage are migrant farm workers." The billion dollar fast food industry both feeds and feeds off the young.

Media and fast food serve each other

Fast Food Nation examines the flavoring industry that has grown in the past two decades, the slaughtering methods practised in slaughter houses and the almost religious marriage between the Disney Corporation and fast food restaurants. That Disney founder Walt Disney was expanding his empire at about the same time the fast food industry was exploding is no coincidence. Media and fast food have always served each other. The TV commercials sell the Happy Meals, the restaurants sell the movies and when you go to the theatre, chances are you'll be able to purchase another Happy Meal somewhere nearby.

The author's remedies

Of critical importance is the end of Schlosser's book. Just as the reader despairs of a solution, Schlosser outlines a set of remedies, along with steps to get them accomplished. One of his main concerns is the nation's obesity and ill-health. That North Americans are more and more inactive and out of shape dovetails neatly with the growth of the fast food industry.

Schlosser believes legislation should be passed prohibiting the targeting of children by fast food commercials. Schlosser suggests we would never allow smoking or alcohol commercials during Saturday morning cartoons yet we tolerate the selling of greasy, sugary fast food with little to no nutritional value. McDonald's boasts it has the most recognized corporate logo in the world and earns this honor through billion dollar advertising campaigns. One-year-old children can recognize the golden arches and are taken there by eager-to-please working parents who are too tired to cook on Friday or Saturday evenings.

As I sit pondering Schlosser's charges against the fast food industry and particularly McDonald's, I am no longer angry at the teenage girl who wouldn't give me the Kit Kat bar. She is part of an army of teenagers doing the job she was instructed to do.

My anger switched to the corporate honchos, who, in fact, didn't want to deprive me of the Kit Kat. Instead, they *expected* me to have seen the commercial; they *expected* me to parrot the words "Adult Happy Meal" because a commercial told me I'd be rewarded when I visited the McDonald's that day. The girl tossing fries who gave me that "I can't believe you didn't know what to say" look is part of the homogenized mainstream. Everyone knows the same information; everyone follows the same corporate clues and cues. If you are individualist and actually don't watch TV, you will lose out. The corporate big wigs knew I was coming that day, and they know I'll be back. I really don't have much choice in the matter. They have placed themselves where I'll be.

I've heard there is even a Starbucks café in the lobby of the CRC-endorsed Willow Creek church in Illinois. Would you like a muffin with that sermon?

Church

Christian leaders in Bangladesh disappointed over election results

MIREILLE VAUTIER, AAA PHOTO

A large majority of Bangladeshis live in rural villages, such as this one.

Anto Akkara

NEW DELHI, India (ENI) — Church leaders in Muslim-majority Bangladesh say they are "surprised and disappointed" over the outcome of general elections that have given a landslide majority to the opposition Bangladesh Nationalist Party (BNP) and its Muslim right-wing partners.

The four-party alliance, including the Islamic Jamaat-i-Islami party, have won 202 seats out of 283 officially declared on October 3 following national elections held on October 1 for the 300-member Parliament.

300 killed in political clashes

Results of 16 seats have been held back pending the outcome of re-elections at some polling places due to violence that left six people dead and dozens injured on election day. Election to another seat had been postponed following the death of a candidate.

With more than 300 people killed in political clashes since the election was announced in July, the caretaker government had ordered the freezing of 600,000 mobile phones on election day and had called on 50,000 military troops and the nation's entire police force to keep the peace.

"We [Christians] never expected the BNP to win. We are disappointed over the emergence of Jamaat-i-Islami," Susanta Adhikari, president of the National Council of Churches of Bangladesh (NCCB) told ENI.

The ruling Awami League party, which had enjoyed Christian support due to its relatively secular credentials, won only 62 seats compared to the 146 seats it had won five years ago in the last general election.

The winning BNP is a mainstream political party that has ruled Bangladesh before. But, Adhikari said, the emergence of Jamaat-i-Islami as "a political force and likely partner in government is a matter of concern to us."

The Jamaat-i-Islami party has publicly stated that it would like to turn Bangladesh into an Islamic state. Jamaat-i-Islami's representation in parliament has increased from one seat in 1996 to a total of 16 with this week's elections.

"They can create a lot of problems for us," added Adhikari, who is also the president of the Bangladesh Baptist Council.

Bishop B. D. Mondal, moderator of the Church of Bangladesh — a denomination which is not a member of the NCCB — echoed Adhikari's sentiments.

"We are a little disappointed because the conservative side of the country has come up now," Bishop Mondal said. "Though there may not be any persecution of [Christians] as we are a small minority, we may have to face difficulties."

The Christian population of Bangladesh — about 400,000 people — accounts for only 0.3 per cent of the estimated 130 million population, about 90 per cent of which is Muslim.

"This [the election outcome] is not something that we had expected," Bishop Theotonius Gomes, secretary general of Catholic Bishops Conference of Bangladesh (CBCB), told ENI.

"Maybe BNP's alliance with Muslim groups fetched them more votes," Bishop Gomes speculated. When asked whether Christians were alarmed over the prospect of a government allied with Jamaat-i-Islami, Bishop Gomes replied that "this is an entirely new situation. Let us wait and see."

Islamic agenda won't be imposed

The bishop pointed out that Begum Khalida Zia, head of the BNP and former prime minister, had already assured the people that a right-wing Islamic agenda would not be imposed on the nation.

"An Islamic republic was not an alliance pledge," Zia said in a news conference in Dhaka after her thumping victory, asserting that religion would not play any part in her administration under the secular laws of the nation.

Defeated rival Sheikh Hasina Wajed, head of the Awami League, has "rejected" the election outcome, accusing the caretaker government of rigging the election by colluding with the BNP against her party.

However, a team of international observers led by the European Union hailed the election as "free and fair".

Bishop Mondal, who had visited several polling places as an election observer for a national forum of human rights organizations, also said that the election had been "free and fair."

Catholic dioceses in the Netherlands face 'radical' restructuring

Andreas Havinga

AMSTERDAM (ENI) — In what has been described as a "radical change of course", the Roman Catholic archdiocese of Utrecht, in the Netherlands, is planning to abandon the church's traditional parish structure and replace it with pastoral teams serving groups of parishes.

In a brochure sent to the governing bodies of its deaneries and parishes, the archdiocese said that the traditional parish was no longer sufficient to address the "needs and questions of modern believers".

Like the other dioceses in the country, the archdiocese is facing falling numbers of clergy and lay members.

In the Netherlands, the Roman Catholic parish model dates back to 1853, the year in which the Catholic episcopal hierarchy was restored in the country.

Parishes are church districts based on the principle of one priest per village or residential district. The new teams are to be made up of at least four types of pastoral workers: parish catechist, diaconal worker, church growth worker and liturgist.

Male or female pastoral workers

The pastoral workers may be either men or women, with the exception of the liturgist, who should "preferably" be a priest, and therefore a man, since the Catholic Church does not ordain women as priests. The liturgist's area of responsibility is the worship life of the district, "with the celebration of the Eucharist as the high point".

The new structure will require priests to share responsibility for several parishes. Each priest will also have primary responsibility for a specific area of pastoral work rather than a parish, as at present.

The archdiocese is to discuss the planned shift in policy with the church's pastoral workers. It is expected that the final version of the new policy will be agreed on in autumn 2002.

The journal of the Catholic Church in the Netherlands, 1-2-1, described the proposed new policy as a "radical change of course".

Jacques Vlaar, chairperson of the Association of Pastoral Workers, welcomed the new policy, according to the Dutch news agency ANP. Vlaar noted that the policy fitted into the way in which pastoral workers saw parish ministry.

The decline in the number of priests and believers is leading other dioceses to consider radical restructuring. The 365 parishes in the diocese of 's-Hertogenbosch will be replaced with some 150 "pastoral units". In each unit one church will be designated the central church in which all acts of worship take place. Some of the other churches will become chapels for weddings and funerals, while others will be demolished.

An extensive reorganization is also taking place in the diocese of Roermond where parishes, grouped into clusters, are working in close co-operation and sharing priests.

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Church

European Union seeks U.N. ban on reproductive cloning

NEW YORK, N.Y. (Zenit.org) — France and Germany are leading a European Union effort to create an international convention to ban reproductive human cloning, the Catholic Family & Human Rights Institute (C-FAM) reported in its weekly Friday Fax.

The two countries recently petitioned the U.N. General Assembly to place this issue on its agenda so that talks could begin as soon as possible. Debate could begin in November.

The French and Germans have proposed this "urgent initiative" in response to reports that scientists in Europe and the United States are already in the process of cloning humans, C-FAM said.

A representative for the French Ministry of Foreign Affairs said that, "given the speed of such scientific developments," nations must "take the necessary measures to protect ourselves from the perils of a slippery slope that would have unpredictable consequences for humanity."

Christian Müüch, a legal adviser to the German Mission in New York, said the European Union is in a "race against the scientists" working to produce viable cloned humans.

Cloning involves inserting the nucleus of a cell from one of the body's organs or tissues into an unfertilized egg that has had its own nucleus removed. This results in the creation of a human embryo with the same genetic code of another human being.

Reproductive and therapeutic clones

If the embryo is intended for implantation in a womb — and for eventual live birth — it is considered a reproductive clone. If it is created solely for research purposes — for the extraction of its stem cells, which results in its destruction — it is considered a therapeutic clone.

This European Union initiative is silent about therapeutic cloning. Though Germany bans therapeutic cloning, Müüch said the Union chose not to address this issue because it "is not as black and white" within the international community and its inclusion would "bog down negotiations."

Last December the British House of Commons backed new government rules allowing for therapeutic cloning, but other European Union countries condemned this decision, as did the European Parliament.

A German politician warned, "We don't want to repeat the dreadful genetic experiments made by the Nazi regime."

The European Parliament passed a resolution asserting there was no moral distinction between therapeutic and reproductive cloning, and charged that Britain was guilty of a "linguistic slight of hand" in its efforts to justify therapeutic cloning.

Müüch expects a binding worldwide agreement against reproductive cloning within three years.

Austin Ruse, president of C-FAM, observed: "Pro-lifers will find it interesting to ally themselves with the E.U., which is very pro-abortion at the U.N."

On just war principles: 'Pre-emptive Military Action Against Terrorists Is Morally Legitimate'

We reprint an article by a Catholic thinker, George Weigel, on just-war theory, written in light of the Sept. 11 attacks on the United States. It appeared on Zenit.org, a Catholic news agency.

Catholic commentary on the grave moral issues involved in responding to the attack on the United States on September 11, and in taking effective measures to rid the world of terrorism and its capacity for mass violence, has been burdened by a shift in just-war thinking. The shift began decades ago, but its full import is only now coming into clear focus.

Ethical calculus

It's important, at the outset, to understand what the just-war tradition is, and isn't. The just-war tradition is not an algebra that provides custom-made, clear-cut answers under all circumstances. Rather, it is a kind of ethical calculus, in which moral reasoning and rigorous empirical analysis are meant to work together, in order to provide guidance to public authorities on whom the responsibilities of decision-making fall.

From its beginnings in St. Augustine, just-war thinking has been based on the presumption — better, the classic moral judgment — that rightly-constituted public authorities have the moral duty to pursue justice — even at risk to themselves and those for whom they are responsible. That is why, for example, St. Thomas Aquinas discussed just war under the broader subject of the meaning of "charity," and why the eminent Protestant theologian Paul Ramsey argued that the just-war tradition is an attempt to think through the public meaning of the commandment of love-of-neighbor. In today's international context, "justice" includes the defense of freedom (especially religious freedom), and the defense of a minimum of order in international affairs. For these are the crucial components of the peace that is possible in a fallen world.

This presumption — that the pursuit of justice is a moral obligation of statecraft — shapes the first set of moral criteria in the just-war tradition, which scholars call the *"ius ad bellum"* or "war-decision law:" Is the cause a just one? Will the war be conducted by a responsible public authority? Is there a "right intention" (which, among other things, precludes acts of vengeance or reprisal)? Is the contemplated action "proportionate:" is it appropriate to the goal (or just cause); is the good to be accomplished likely to be greater than the evil that would be suffered if nothing were done, or if the use of armed force were avoided for the sake of other types of measures? Have other remedies been tried and found wanting or are other remedies prima facie unlikely to be effective? Is there a reasonable chance of success?

'War conduct' questions

It is only when these prior moral questions have been answered that the second set of just-war criteria — what scholars call the *"ius in bello"* or "war-conduct law" — come into play, logically. The positive answers to the first set of questions, the "war-decision" questions, create the moral framework for addressing the two great "war-conduct" issues: "proportionality," which requires the use of no more force than necessary to vindicate the just cause; and "discrimination," or what we today call "non-combatant immunity."

Under the moral pressures created by the threat of nuclear war, Catholic attention focused almost exclusively on "war-conduct" questions in the decades after World War II. This, in turn, led to what can only be described as an inversion of the just-war tradition: the claim, frequently encountered in both official and scholarly Catholic commentary today, that the just-war tradition "begins with a presumption against violence."

It does not. It did not begin with such a presumption historically, and it cannot begin with such a presumption theologically. For as one of America's most distinguished just-war theorists, James Turner Johnson has put it, to do this — to effectively reduce the tradition to "war-conduct" questions — is to put virtually the entire weight of the tradition on what are inevitably contingent judgments. This error, in turn, distorts our moral and political vision, as it did when it led many Catholic thinkers to conclude, in the 1980s, that nuclear weapons, not communist regimes, were the primary threat to peace — a conclusion falsified by history in 1989.

That just war-fighting must observe the moral principle of non-combatant immunity goes without saying. That this is the place to begin the moral analysis is theologically muddled and unlikely to lead to wise statecraft. If "war-conduct" judgments drive the analysis, the moral foundations are knocked out from under the entire edifice.

Crackdown on Christians intensifies in Saudi Arabia

Religion Today) — Six more Christian men — four Ethiopians, an Eritrean and a Filipino — have been arrested in Jiddah, Saudi Arabia, as the crackdown on believers escalates, according to Christian Solidarity Worldwide (CSW).

This brings the summer's total to 15, according to reports from a human rights agency, Middle East Concern. CSW also reports that they believe one reason for the continued arrests of ex-patriate believers is an attempt to track down Saudis sympathetic to Christians.

Of the 15, two have been released, including a Filipino who was deported after having spent two days in a coma in a Jiddah hospital as a direct result of the appalling conditions in which he was held, said Richard Chilvers, CSW spokesman. The remaining 13 have been denied consular access, although some have been permitted to see their families.

Another man has now been held for 10 weeks, and sources report hisIndian consulate has never been officially notified of his arrest.

Mervyn Thomas, a CSW executive, said that CSW appeals for "tolerance in calling for the immediate release of these men, whom we believe to be prisoners of conscience." Thomas added that, according to Saudi law, its citizens must be Muslim, but officials have said that ex-patriate non-Muslims are free to worship in private, as reported by Absolute News Service.

Christian book sales soaring across U.S.

(News-journalonline.com) — Sales of Christian books, Bibles and books on prophecy are on an upswing that began soon after the terrorist attacks last month. And, according to The Daytona Beach, Fla., *News-Journal*, industry leaders are saying the surge is expected to continue through Christmas. Cris Doornbos, a Zondervan publishing house executive, said, "They certainly turn to religion because they believe it is something of a bedrock."

A Christian bookstore sales clerk said, "Worried parents are coming in to buy Bibles because they are trying to get their children something to stand on." A mother, buying a Bible for her college-age son, said, "I guess this makes you stop and think." Bible sales are up between 27 and 30 per cent, according to Berean and Family Christian Stores.

"Books on prophesy were hardly selling prior to Sept. 15, and now, sales are up 80 per cent." The manager of another Christian bookstore, Books-A-Million, remarks that "customers are asking for anything to do with end times." Already in demand, the *Left Behind* series by Jerry Jenkins and Tim LaHaye has gained in popularity.

Managing the Master's money

Jacoba Bos

STRATHROY, Ont. — Supporters of Strathroy Community Christian School put Jesus' parable of the talents into action recently with a special fundraising project called Managing the Master's Money. The project raised money for Worldwide Christian Schools (WCS), which helps to provide Christian education for families living in developing countries who can't afford it.

WCS is a nonprofit ministry committed to providing Christian education primarily to children in developing countries. By partnering with Christian organizations around the world, they are not only developing Christian schools in countries such as the Dominican Republic, Honduras, India, Kenya Nigeria, and Papua New Guinea, but this organization also provides quality Christian curricula, teacher training and more, doing all this for children who would not otherwise have the option of attending a Christian school.

When the members of Strathroy Community Christian School heard about WCS, they decided to do their part. No stranger to financial sacrifices for Christian education, they thanked God for blessing their gifts in such a way that their state-of-the-art school, built only six years ago with countless hours of free labor, is now debt-free.

Endorsed by the board, the members decided to call their fundraising project Managing the Master's Money. Modeled after the parable of the talents, each participant was given $100 to work with over a period of six months, after which they all returned their money and shared their stories of how they managed their Master's money.

Putting talents to work

A banker was quick to admit that putting this money in the bank was not a good idea. Instead, he resorted to his creative talents, making delectable desserts, served with flair accompanied by fine music.

One family put their talents in the ground, working it up and planting shrubs and flowers, putting a smile on a homeowner's face and money into their pockets.

Another entrepreneur with people skills bought chocolate bars at discount prices and cheerfully sold them with a smile and profit to anyone he met.

Those gifted with teaching skills taught classes, while others with a love for children babysat little ones, or organized a day camp for kids, with horseback riding and swimming.

Hamming it up

A farmer and a butcher got together and sold beef and pork on a bun, hamming it up with friends and neighbours at country fairs.

A dozen couples enjoyed each other's company at an evening of games. Another couple, with a gift for language, translated important letters written many years ago to family members whose descendants could not speak the language.

When all the stories were told, the participants and their families were surprised to hear that their combined efforts resulted in a profit of about $3,355. Since not all the projects could be finished in time, the correct total will be known after the fattened calf, which is still being fed by its buyer, is slaughtered and sold at a profit.

As the Managing the Master's Money project wrapped up, those participating caught a glimpse of what it means to serve others. As this year's theme at Strathroy Community Christian School sums it up: "Serving Christ is serving others."

Strathroy Community Christian School, started 46 years ago by Dutch immigrants with very little knowledge of the culture and language of their new "Fatherland" but with love for the Lord and a zeal to serve him in all areas of life, has, by God's grace, developed into an educational institution where children are taught from a biblical point of view, helping students to grow in knowledge, wisdom and obedient service to God and his world.

These days, parents of different denominations and ethnic backgrounds wish to have their children educated in the Christian faith based on Biblical principles. Many Christian schools are bursting at the seams as enrolment increases. This is also the case in Strathroy, a growing town surrounded by spacious parks and fertile farmland in southwestern Ontario.

Enrolment in Christian schools in Third World countries, where children and parents also long to learn more about Jesus and how best to serve him, is also increasing. Some children attending these schools (which are often little more than sheds with corrugated steel roofs and dirt floors) come from poor families, who can barely afford schooling for their children. This demonstrates the need for agencies such as Worldwide Christian Schools.

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Water 'security'

COUNTRY COUNTERCULTURE

VERN M. GLEDDIE

Every occupied dwelling in Alberta has a statutory right to 275,000 gallons of water per year. By December 31, 2001, Alberta farmers must register their traditional agricultural water use up to a limit of 1,375,000 gallons per year. Any use over that must be licensed.

We seldom think about water since it is almost always on tap nearby. Thirst was a frequent companion on the southern Alberta ranch where I grew up. Most ranch work was physical and summers were hot and dry. One particular hot and dusty July day has stuck in my memory. My two cousins and I were assigned the job of trailing cattle on horseback from home to a pasture twelve miles away and then we had to ride back. I had packed water in a bottle behind my saddle, but discovered well into our trip that neither of my companions had done so. I grudgingly shared my drink, which would have been little enough for me alone. That was a long and miserable afternoon.

ROBERT P. CARR, BRUCE COLEMAN INC

Farm irrigation at work.

Taking water for granted

I haven't forgotten that dry day, but I have long since taken water for granted again. The average Albertan has no idea of either the limitation of supply or the monumental volume of water diverted to other uses from lakes and streams or extracted from the ground in our province. The oil and gas industries use it on a large scale in their retrieval of product. Underground water seeping into the many gravel pits dotting the province has been traditionally pumped into neighboring watercourses. Legislators are changing that because of the realization that underground water supply is being depleted at an alarming rate.

Water is a highly emotional subject in southern Alberta. It seems that every time there is a drought the government floats (so to speak) a proposal to dam a river for the development of another irrigation project. Currently the Minister of the Environment, front man for introducing huge projects that significantly alter the environment, is proposing a study on damming the South Saskatchewan River near Alberta's eastern border. It is a politically charged issue. The cost to the taxpayer is huge — both for building and maintaining irrigation superstructure. Irrigation generally has been a boon to Alberta, but it is questionable as to whether it should cover even more acres.

We accept huge waste of water

In the county of Sturgeon on the outskirts of Edmonton there are large gravel pits. No longer will pit water be pumped into the Sturgeon River. Until recently, rural water wells there were thought to tap into large underground streams. Now the county has discovered that there are no underground rivers, but, rather, three huge underground lakes. Furthermore, new testing technology has demonstrated that no new water has come in to recharge those lakes since the early fifties.

We countenance the huge waste of water for washing, toilet flushing and lawn and golf course use only because the experience is common to all. It is tolerated because the real costs of depleted supply are not yet being realized. Even where water shortages are experienced, reality has not set in, and so instead of conservation there are ridiculous ideas about shipping water from Canada to large American cities by ship and pipeline. Fortunately Canada has legislation against exporting water, but how long will that stand up under government and corporate pressure from the U.S.A? Our water could very well follow our oil and gas south. Some speculate that when oil and gas supplies run out the pipelines will be used to export water.

Ironically, water, whether it is runoff from rain and snow melt, lawn sprinkling or irrigation of golf course and farms, is carrying crankcase leakage, solvents, paints, commercial spills, and fertilizer into our nations water supply, further limiting its availability for personal use.

It is time that we stop pretending we will always have the water we want. Current water use practices are speedily advancing a coming national water crisis. We need to catch problems early by widespread, routine testing of water for contaminants. Guarantees of 275,000 gallons of water per household per year will not hold.

Vern Gleddie has a sheep ranch near Edmonton, Alta.

Profile

Outgoing Calgary mayor shares his faith journey

Gordon Legge

CALGARY — The Christian church has a vital role to play in transforming communities, says retiring Calgary Mayor Al Duerr.

"I think the church has a role to play and I think part of that role is just now being understood," says Duerr, who retires this month after 12 years as mayor.

Duerr said it's been his perception that, in the past, people in the faith community have found it too easy to stand in judgment of local institutions without doing their part to bring about change. That judgmental attitude has hurt the Christian community, he says.

In recent years, however, organizations like CUPS, the Drop-In Centre, Salvation Army, and the Mustard Seed Street Ministry — all of which receive strong support from the city's Christian community — have brought about significant transformation.

Putting faith on the line

"You see people saying, 'We're going to put our faith on the line. We're going to make a difference in people's lives. We're going to stand up and be counted'," Duerr said during a wide-ranging, end-of-term interview in September about his Christian faith and spiritual journey.

"It's that more active Christianity that, I think, will be ultimately our big definer of success. People need to see a tangible expression of what faith is and, I think, those tangible expressions can be very powerful," he said. "I believe it's absolutely essential for faith communities to step forward."

'Ethical city' concept

Duerr still believes that his "ethical city" concept is also important in serving to transform cities like Calgary.

At the Calgary Leadership Prayer Breakfast in 1999, Duerr said that he wanted Calgary to be known as something more than a city that's smart, friendly or wealthy.

He wanted it to be known as a place of integrity, compassion, opportunity and respect for all. He's spoke about his vision frequently since then, including a recent fundraising dinner for the Miles Ahead Crusade, but it has never came to fruition.

Although it was a simple idea, it became too complex to implement, he says.

"Faith was certainly a cornerstone of that," he said. "It was basically saying that your values and ethics and who you are as an individual could be extended on a collective basis to the community," he explained.

There needs to be a community dialogue to define a set of guiding principles by which the city could be judged as a community, he said. "That's very akin, from a faith perspective, to understanding and appreciating how Christ will judge you ultimately."

Although Duerr is leaving public life, he hopes to further the vision in years to come. "The principle of an ethical city is absolutely sound. It could be exciting. It could be profound. I'd like to be a part of it."

Source of enormous strength

On a more personal note, Duerr said faith in God can be a source of enormous strength to people in public life.

"It (faith) gives people in the public service a chance to create a relationship that extends beyond what they might experience on a daily basis," said Duerr.

"It's that relationship with something far greater than any of the problems, the trials and tribulations, the joys of what you do on a daily basis, that I think can provide a huge bedrock of strength," said Duerr, one of the city's most popular mayors.

Duerr said his spiritual commitment to God through Jesus Christ helped him to put the rough and tumble of day-to-day politics into perspective.

"Certainly from a spiritual perspective, when I get really angry about something, an unfairness . . . my faith allowed me to put it into perspective," said Duerr. He announced in late May that he would not be running for a fifth term as mayor because he wanted to move "from success to significance" in his life. He wanted more time with his family, a chance to pursue a career in the private sector, and time to further his spiritual journey.

In fact, Duerr surprised many observers when he told supporters at a breakfast meeting May 31, "I have begun a spiritual journey and I desperately want to spend more time getting closer to God."

Duerr said that while in office he simply hasn't had the time that he wanted to devote to his spiritual journey. "It was first place in my heart but second place in my actions because I was just stretched too thin."

Duerr's faith journey has been a relatively private affair not because he doesn't like talking about it. Rather Duerr, who is a member of Calgary's South Calgary Community Church (affiliated with the North American Baptists), has worked hard to protect his family's privacy.

GORDON LEGGE

Retiring Calgary Mayor Al Duerr

In addition, he did not want to be seen as using his faith life for political purposes. "I try and not do that because, unfortunately, you see so much of that south of the border where people use faith as a political vehicle to gain votes. I think that's the wrong thing to do."

When Duerr has talked about his faith in a public forum, however, the reaction from Christians has staggered him.

Drifted away

Raised a Roman Catholic, Duerr drifted away from church during his days at the University of Saskatchewan.

Like so many of his generation, there appeared to be a lot of hypocrisy in organized religion and Duerr thought he didn't need the benefit of an organization to be a good person. "I just said, 'Well, I think if I am a good person that's good enough.'"

Shortly after he was elected to his first term as mayor in 1989, a group of pastors led by Rev. Jim Wallace, who was then president of the Calgary Evangelical Ministerial Association, visited Duerr. The ministers told Duerr, "We're praying for you."

Duerr was taken aback. "I hadn't had anybody pray for me before. I didn't know people did that."

They kept on praying. At Easter of 1993, a large group of Calgary Christians, including Wallace, went up onto Nose Hill Park overlooking the city. At a sunrise prayer service, they prayed for the aboriginal peoples who were the original inhabitants of the area, as well as the city and its civic leaders.

Return to the church

When Wallace returned to his church, South Calgary Community Church, that morning, there was a message from Duerr asking if he could come to church and asking about the time of the service. That was the formal beginning of Duerr's return to the Christian church.

"Was that coincidence?" Duerr asks rhetorically. "I actually don't think so," he says. Duerr figures that too many things lined up for it to be a coincidence.

Up until that point, Duerr said, he held back from attending a church because he didn't want to offend anyone by visiting their church and then never returning. Nor did he want to subject his family to public scrutiny in a faith setting.

In time, he found that the people at South Calgary treated him like just another ordinary member. "People were very good. They didn't jump on us. They kept to the fact that we didn't have the time to do study groups. We didn't have time to go to the home groups."

Two years later, during the 1995 Calgary Leadership Prayer Breakfast, Duerr made his first modest admission of faith when he talked about the importance of prayer in his life.

"Sometimes my prayers are a quick cry: 'God . . . help.' Other times I silently share the deepest struggles of my heart," he told about 500 Calgarians. "As a leader, I know that I cannot do it alone."

"Prayer has a huge potential to move you and to console you and to help you make some of the tough decisions that you have to make," he says today. "I've used that many, many times."

A profound event

One of the most profound events of his life occurred in October 1999 when the mayor brought greetings on the opening night of Franklin Graham's Festival '99.

"I'm standing before you as mayor of Calgary," he said. "But more importantly, I'm standing before you as a fellow believer in Jesus Christ."

The response was thunderous. "I had no idea there would be that public reaction," he remembers. "At the end of that, I was just a wreck. I was just sitting up there an absolute wreck. I was thinking, 'What does this mean? What's the significance of all this. Why did this happen?'"

Afterwards, a woman in her mid-30s approached Duerr and told him that because of his comment, she came to Christ that night. "I thought, 'Who am I. I'm so insignificant. I am so inadequate...'"

Sense of inadequacy

That sense of inadequacy about matters of faith lingers. "From a personal perspective, I was not giving myself the time to develop my own spiritual journey," he says. "It was a struggle and I was always feeling guilty."

"Part of the problem in a spiritual journey is that we tend to be in these things alone," he admits. "It can be a lonely journey."

Fortunately, Duerr says, he shares the journey with his wife, Kit. And for that reason, their marriage is stronger than it has ever been. "We both realize the relationship with God is the primary tenet," he says.

"I've always felt that I just have never been able to do as much as I would like to do. I haven't spent my time in my Bible study. I haven't done those sorts of things because I've been too busy."

Many times, he sat down with Wallace and expressed his concern. Wallace reassured him that each person's journey is different and to give it time.

So he's clung to a few passages from Scripture that Wallace passed along to him that night. One passage, in particular, gives the mayor great comfort: Ephesians 2:8-9. It reads, "For it is by grace you have been saved, through faith — and this not from yourselves, it is the

See DUERR page 14...

Theology

How we experience God in our daily walk of faith (the Pietist emphasis)

What does it mean to be Reformed? Part 3

This third instalment on Reformed identity is taken from the revived denominational plan produced by the Christian Reformed Church head office in Grand Rapids, Mich.

It's important to point out once again that these three approaches (doctrinalist, pietist, and transformationalist) are overlapping. Christians may not separate what they believe, how they experience God in their daily walk of faith, and how they relate the gospel to the world. Even so, these three approaches do capture different emphases not only within the CRC but in the broader Christian Church.

6. Personal Relationship to Jesus (Romans 8:38-39)

When Christian Reformed people are on their deathbed, their pastors often use the first question and answer of the Heidelberg Catechism to remind them of the heart of their faith: "What is your only comfort in life and in death? That I am not my own, but belong, body and soul, in life and in death, to my faithful Savior Jesus Christ." The heart of our faith is our personal relationship to Jesus Christ. As Paul says in Romans 8,

"For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." (Rom. 8:38-39)

At times the Reformed tradition has been misunderstood as emphasizing too much the "head" — knowing the correct doctrine — and not enough the "heart" — our personal relationship with Christ.

Emphasizing the head, not heart

At times the Reformed tradition has been misunderstood as emphasizing too much the "head" — knowing the correct doctrine — and not enough the "heart" — our personal relationship with Christ. However, the Heidelberg Catechism, the CRC's most used and most loved confessional statement, is filled with references to one's personal relationship to Jesus Christ, and is a deeply pastoral and personal statement of faith. But more important than vindicating the catechism, the Christian faith, at its heart, is the story of God restoring sinners into right relationship with him through Christ.

Not all Christians and faith traditions are as open and ready to talk about their relationship to Christ in this way. In fact, as was pointed out in the brief explanation of the pietist approach, the Reformed Church in the Netherlands, the CRC's mother church, actually started as a breakoff from the state church because the state church had become very liberal and was embarrassed by such "heart talk." Many churches today are also reluctant to call people to this most personal encounter with Jesus Christ. While Reformed Christians always see the work of Christ as encompassing more than the believer's personal relationship to Jesus Christ, they never see it as less than this personal union with Christ.

Reformed Christians do have concerns about American evangelicalism's tendency, at times, to talk about one's relationship to Jesus in a way that unduly narrows the scope of the Christian life. The Christian life is more than my interior affections, my inner feelings about and toward Christ. The inner state of the believer may, but also may not, be the best reference point for Christian obedience. Especially in a therapeutic age, dominated by the quest for inner happiness and self-fulfillment, Reformed Christians are rightly concerned that the language of "personal relationship to Jesus Christ" not overshadow other equally important and often more comprehensive ways of understanding and enacting the Christian life.

CHRISTIAN REFORMED WORLD MISSIONS PHOTOS (2)

Worship as an engagement of God and his people is, from beginning to end, empowered by the Holy Spirit.

7. The Holy Spirit (Romans 8:1-17)

The Holy Spirit is one of the three persons of the holy Trinity of God. Biblical Christians seek a proper and balanced appreciation for the work of all three persons of the Godhead. Moreover, Christians not only stress the work of each person of the Trinity — the work of God the Father in creation, the Son in redemption, and the Holy Spirit in sanctification — they also stress the unity and fellowship of the divine life and the way that Scripture has revealed God as a divine community of Father, Son, and Holy Spirit. Indeed, in the very life and fellowship of God himself, Christians see modeled the communion and self-giving love for which they were created and redeemed.

Within this Trinitarian fellowship, the Holy Spirit is the sanctifier of the people of God and of the church's life and witness. The work of the Holy Spirit is all-encompassing. The Holy Spirit is the giver of spiritual life; the one who is renewing believers to be like Christ; the one who gives believers his fruit — love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, self-control; and the one who gives gifts to the church to empower ministry.

John Calvin and the Heidelberg Catechism both offer a rich and vibrant theology of the Holy Spirit. (One nineteenth-century theologian referred to John Calvin as "a theologian of the Holy Spirit.") The Reformed confessions especially emphasize these works of the Holy Spirit:

- The Holy Spirit gives the believer saving faith and new spiritual life.
- The Holy Spirit assures the believer of eternal life.
- The Holy Spirit renews the believer to be like Christ (the work of sanctification).
- By God's Word and Spirit (an important combination for Reformed Christians), Christ gathers his church. The Holy Spirit builds it.
- The Holy Spirit is active in the sacraments, uniting us to Christ's body and blood, washing away our sins by Christ's blood, effectuating the real presence of Christ in both baptism and holy communion. Indeed, Christian worship is only possible because of the Holy Spirit's life and work in the church.

Too often people associate the Holy Spirit with particular kinds of piety or particular, extraordinary gifts of the Holy Spirit (healing, speaking in tongues, prophecy). The teaching about the Holy Spirit set forth above makes clear that the work of the Holy Spirit is comprehensive, that it encompasses every aspect of the believer's life, of the church's ministry, and of God's redemptive program.

It's important to say a word at this point about the role of prayer in the Christian life and in the church. According to the Heidelberg Catechism, prayer is the centrepiece of the Christian life of thankfulness. Christians pray both to thank and to ask God for the gifts of his grace and the Holy Spirit (Q&A 116). The Holy Spirit is both the subject and the object of Christian prayer. The Holy Spirit empowers Christians to pray and is the gift that comes to those who pray. A rich and lively understanding of the Holy Spirit will be accompanied by a rich and lively understanding *and practice* of prayer.

Finally, a rich and lively engagement with the Holy Spirit is virtually inseparable from Christian worship. Worship as an engagement of God and his people is, from beginning to end, empowered by the Holy Spirit. The Holy Spirit is central in the Reformed understanding of the real presence of Christ in the sacraments and preaching as Spirit-charged encounters with God. Worship renewal, wherever it takes place, is the work of the Holy Spirit.

8. Gratitude (Col. 3:15-17)

A very important question in the Christian life is "What motivates the believer?" What is the root disposition that empowers everything one does in the Christian life? The Bible's answer, and a Reformed emphasis, is gratitude. Not guilt, not fear, not the obligation of law. But gratitude. The whole Christian life is an acting out of one response: Thank you!

In Colossians 3, where Paul lays out the basics of our new life in Christ, he mentions thankfulness three times:

Let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And *be thankful*. Let the word of Christ dwell in you richly; teach and admonish one another with all wisdom; and *with gratitude* in your hearts sing psalms, hymns and spiritual songs to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, *giving thanks* to God the Father through him. (Col. 3:15-17, italics added)

It's ironic that Christians who emphasize gratitude as the energizing source of all Christian disposition and action could still be seduced by legalism — external conformity to do's and don't's — for legalism cuts believers off from Christ. Legalism preoccupies people with how their religious life looks to other people, not how it

looks to God. A legalistic spirit is far from a grateful spirit, far from a heart of thanksgiving.

Such legalism at times has infected CRC piety and must be acknowledged for what it is: a perversion, a failure, a sin to be confessed, and a contradiction of a central biblical teaching, namely, that all obedience flows out of a heart of gratitude.

Way of saying 'Thank you'

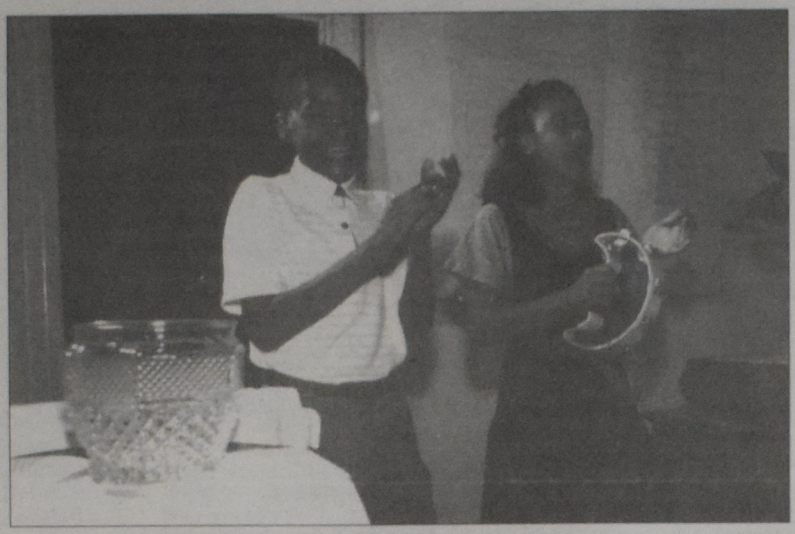
One of the most significant features of the Heidelberg Catechism is the placement of its teaching on the Ten Commandments. Of the three sections of the catechism — Our Guilt, God's Grace, Our Gratitude — the Ten Commandments are placed in the section on gratitude. Christians don't obey God *in order to* get rid of their guilt, or *in order to* earn their salvation. They obey *because* God already has removed their guilt and given them the free gift of salvation. Obedience is the Christian's way of saying thank you for the gift of salvation, not the way of earning salvation.

Linking obedience to gratitude doesn't mean that obedience is less important, that Christians should only obey God on days when they feel especially grateful. Duty, discipline, calling, and obligation are still important marks of Christian piety. But guilt, fear, and moralism have limited value as motivators for the Christian life. All obedience ultimately must flow from the deep wellspring of gratitude, from the thankful heart.

9. The Church (Eph. 4:1-16)

When Reformed people talk about the Christian life, they very quickly begin talking about the church. Reformed Christians hold strongly that *to belong to Christ is to belong to those who belong to Christ.* Many Christians have the false notion that one can be a Christian but not have any connection to the church, the body of Christ. It's already been noted that one tendency in much of North American Christianity is to unduly narrow the scope of the Christian life to one's personal relationship to Jesus, and to one's interior affections and feelings. Such a narrow focus quickly becomes too inward and subjective, and often unconnected to the church. While a personal relationship to Jesus Christ and the indwelling presence of the Holy Spirit are an important part of the Christian experience, that relationship with Christ and the Spirit is fleshed out *in the church*, the covenant community of believers, the children God has gathered and is gathering.

The church as the body of Christ is strategic in God's great mission program. Far from existing for itself and unto itself, the church exists to proclaim the gospel to the nations and to call people to faith and discipleship.



It's also important to understand that the church to which believers are organically connected is a worldwide church *in all its history and diversity.*

A royal priesthood

Peter clearly links the church's identity to its purpose:

But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light. (1 Pet. 2:9)

When churches live for more than their own institutional security, and give themselves in faith and obedience to God's mission, they experience the blessing of God. Jesus' teaching that "those who want to save their life will lose it, and those who lose their life for my sake will find it" (Matt. 16:25) applies to the church as well as to individuals. Churches that lose their life for Christ's sake and dedicate themselves to the mission purposes of God will in the end find their life.

It's also important to understand that the church to which believers are organically connected is a *worldwide church* in all its history and diversity. To be in Christ is to be reconciled with one another as a community of racially and ethnically diverse people of God. Justice and reconciliation work is not simply an option for churches that choose to pursue it, it is a foundational mark of the church as God's new community.

For [Christ] is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. (Eph. 2:14-18)

Church wasn't invented in Southern California

North American Christians today tend to minimize the importance of their identification with the worldwide church. "Who cares about the church of history or the worldwide church?" But the church wasn't invented in the 1980s in Southern California or in the nineteenth century in Grand Rapids, Michigan. The church must remind itself of its deep solidarity with the church of all times and places. A much-needed corrective to the extreme individualism of our age is for Christians to see the project of personal sanctification less as an inward, individual project, and more as a journey in connecting one's self to the universal practices and habits of Christians everywhere and from throughout history.

Such solidarity with the universal church and appreciation of tradition does not inhibit change and innovation in the church. A key Reformed principle is that "a Reformed church is always to be reforming." The Reformation itself was a radical reforming and renewing of the church. And the church is always reforming and renewing, dying and rising again. The church as a living organism, vitally connected to Christ, as the branch to the vine is, by definition, ever growing and changing.

10. Word and Sacrament (Romans 10:14-15, Matthew 28:16-20, and 1 Cor. 11:23-26)

Public worship is one of the main ways Christians nurture their faith and their relationship with God. For Reformed Christians, the heart of Christian worship is the preaching of the Word and the celebration of the sacraments. It's significant that ministers in the CRC are ordained to *the ministry of Word and Sacrament.*

Reformed Christians have a high view of preaching. Preaching is not just a lecture in which the preacher talks *about* God, but is a Spirit-charged encounter with God, in which the preacher, in the reading of Scripture and in preaching, proclaims the Word of God. Reformed folks actually speak of the sermon as *the Word of God* to highlight the revelational significance of preaching in the context of public worship. In this connection it is significant that in Reformed worship the Holy Spirit is traditionally invoked not only in the context of the sacraments but also in the context of the reading and preaching of the Word (the prayer for illumination).

As worship renewal takes place around the world and within the CRC, there is also a renewed interest in the sacraments—holy communion and baptism. It's important to note two particular emphases of Reformed folks when it comes to the sacraments.

First, Reformed Christians seek to recognize and celebrate *all* of the biblical themes associated with each sacrament. Just like a diamond has many different sides and angles from which to view it, each sacrament is viewed in Scripture from many different angles.

For example, baptism is bound up with the call to discipleship (Matt. 29:19), the gift of salvation (Mark 16:16), the reception of the Holy Spirit (Luke 3:16; Acts 8:16; 10:44-47), new birth (John 3:3), forgiveness and washing (Acts 2:38; 22:12), dying and rising with Christ (Rom. 6:4; Col. 2:8), incorporation into the church (1 Cor. 12:13), the new clothing of Christ (Gal. 3:27), and the unity of the body (Eph. 4:5).

Celebrating biblical dimensions of sacraments

The Lord's Supper is also bound up with many Scriptural themes, including covenant renewal (Ex. 24:8), thanksgiving, forgiveness, the eschatalogical hope of the heavenly feast (Matt. 26:26-29), atonement (Mark 14:12), spiritual nourishment (John 6:35), remembrance (1 Cor. 11:24), and proclamation (1 Cor. 11:26). The Reformed tradition seeks to recognize and celebrate all of these biblical dimensions to the sacraments.

A second Reformed emphasis with respect to the sacraments is the accent it places upon God's action. Each sacrament involves both God's action and our action. But Reformed Christians emphasize God's action in both sacraments: the way in which God, in his grace, is promising, proclaiming, nourishing, sustaining, comforting, challenging, teaching, and assuring.

Put another way, the sacraments are more than just an exercise on the part of the worshiper. They are celebrations through which *God*, through the power of the Holy Spirit, is present among us and actively nourishes our faith and draws us closer to himself. They are the means by which God actually comes to us in grace.

People around the world today are hungry for mystery and transcendence, spawning many new forms of spirituality. Many Christians themselves long for more awe and transcendence in worship; they long to see the power of God in worship and experience his divine presence in real and powerful ways. In such a world, Reformed Christians have in their own worship tradition an emphasis upon Word and sacrament that highlights the great engagement between God and his people that takes place in Christian worship in the power of the Holy Spirit.

Memory/Profile

Memory catching

John Krueger

I expected to see Rachel's trademark smiling sun and red flowers on the birthday card she handed me. The two little blotches which smeared her pencil coloring were a new addition. My daughter watched me raise an eyebrow and said, "Dad, I didn't take your card out in the rain; I just sneezed on it twice."

Mystery solved. I wanted to catch this quirky little memory, snag it like a butterfly in a net before it fluttered away. Let's face it. A couple of sneezes are hardly a momentous event — like our child's first step. That's why we forget the off the wall things our kids say. They don't make our memory headlines. We may even tell ourselves, Remember this! So how do we recall what we never want to forget?

ANN THOMPSON

Try to recall your child's words from yesterday or last month. Memories are fragile, like footprints in a fresh snowfall.

Take a long loving look

We need that special hike along a forest stream or a wild ride at Canada's Wonderland to create memories with our kids. The action of hiking or being whipped up-side down on the Top Gun roller coaster ensures that we will remember the event. To catch memories of the more everyday variety, it's attitude not action which counts. We must learn to stare, to educate our eyes and fall in love with what we see.

There's just one problem. What we see is often a pile of laundry, dirty dishes and the same bored faces. And amid running a taxi service between soccer and t-ball, family life can lose its sense of wonder. We can't always slow down, but we can learn to be more present to our kids. A photograph teaches me how to see, how to be an artist of the ordinary. The celluloid image frames my daughter riding her tricycle and lifts her up for me to behold, perhaps like never before. The still photo helps me to see past the predictable surface. Even an apple can teach us this simple truth. When I hold up a McIntosh and ask my students what color it is, most tilt their heads, smirk and then say "red." The light goes on in one or two faces as they look past the surface of the skin and exclaim that most of the apple is white!

When Jesus said, "Consider the lilies of the field," he invited us to look deeper, to pay attention to how God is revealed in the ordinary. Jesus filled his teaching with wheat, tares, sparrows, coins, goats, sheep, widows and children. He knew that the ordinary can be a gateway to God. Look at an acorn long enough and you will see an oak tree. Behold the bread and wine and you will see the Kingdom of God. Take a long loving look at your child, and you will see the image of God.

Memories blur

"We had the experience but missed the meaning," T.S. Elliot said. How true this can be when our lives are full of meetings, projects, news bites and e-mails. All this input causes psychological "interference." Overload the mind and then poof! Material stored in the short-term memory seems to vaporize. Students can verify this phenomenon during exams. So can parents. Try to recall your child's words from yesterday or last month. Memories are fragile, like footprints in a fresh snowfall. Excess stimulus can stomp them into oblivion.

How then do we keep the "tracks" of our children fresh, so that we can remember those crazy things our kids said ten years from now? It's so simple I feel embarrassed mentioning it. I wish the secret of memory catching sounded more sophisticated, maybe a little mysterious, but it does not. Some people use a pencil or computer to record their memories. I find that my ideas don't flow from my fingertips as quickly as they do from my mouth. That's why I use a mini tape recorder to capture memories quickly. Whatever works.

Come to your senses

Leave the memories until tomorrow and their freshness is gone. Like old hamburger (or manna) they start to congeal. Capture the memories quickly before you forget, and most important, write with your senses. How would Psalm 23 or the story of the Good Samaritan affect us if they were stripped of all sense appeal and reduced to terse doctrinal statements? Thankfully the Bible is such an imaginative book, brimming with stories, parables, poetry, symbolism and historical accounts full of visual detail. More than just the message of scripture is inspired. Pay attention to the book's style when you are tempted to settle for such phrases as "heart-warming," in your memory catching.

Concrete detail

Try showing the meaning through concrete detail rather than telling it in abstract words. Make observational sketches of your children. Watch their facial expressions, body gestures and mannerism. Listen to their voice tone, word choice and practice quoting them directly. Keep watching and listening. Meaning will emerge from your descriptive detail. We catch memories when our writing helps us to see, hear and feel. Memories live when our words become flesh.

My daughter and I had just closed C.S. Lewis' *The Last Battle*, where Lucy says that the New Narnia seems so much more real. The mountains have more color and the air is fresher in this true country, which is heaven. It struck me that when we write our memories, family life too, becomes more real.

Rachel and I looked up from the book at a vase of flowers sitting in front of the mirror on our antique dresser. "Go put your hand on the mirror reflection of the flowers," I told her. She wiped a thin layer of dust off the mirror and felt the flowers. Then I placed her hand on the soft petals of the pink carnations. The same flat, pale bouquet had been transformed, given substance, texture and scent. So can our memories. Write them down with care.

•

John Krueger is a career counsellor and remedial composition instructor at Redeemer University College in Ancaster, Ontario.

Duerr confident of God's plan for his life

... continued from page 11

gift of God — not by works, so that no one can boast." (NIV)

"I still have them at home and I copied them out and kept them with me and use them often," he says.

Duerr's confident God has a plan for his life. "Part of my challenge is to devote some time to understand that," he said. "It's sort of exciting to think there is a plan. I have no idea what it is."

Honesty about faith life

Both after his experience at the Graham festival and his resignation breakfast, several people approached the Mayor and thanked him for his honesty about his faith life.

"I guess what is significant is that for some of the people, it gave them permission to say 'Ya', this is okay too. I can do it'," says Duerr.

Duerr says he has a personal relationship with Jesus but the relationship is not fully developed.

"I still have . . . a sense that I haven't come close to fulfilling my part of that bargain of that relationship," he says. "I have a lot more work to do there.

"But in terms of a relationship that centres on recognizing that it is important and releasing yourself to the fact that I will find ultimate solace and ultimate fulfillment in achieving the plan that is there for me, yes, I think that's very much there."

Is Christ Lord of his life?

"If it means, Do I believe in my heart that Christ comes first and is the dominant influence and element, the answer would be, 'Yes'.

"If the definition says everything I do and all my practices and actions are focussed on that, the reality is no," he says candidly. "I'm not there yet. I haven't been there and I'm not there yet. But it's a journey."

Since his resignation announcement, Duerr's received many calls to speak in Calgary churches.

But it'll be some time before Duerr accepts any of them. He wants to take a year to reflect and focus on his future.

Developing a relationship with God requires quiet and reflective time.

"I'm going to get involved but I can't do it on a community-wide basis as some people would, in a very generous and open way, like me to do."

Nevertheless, Duerr's grateful for the support he's received during his 12 years in the mayor's office.

"I'm so overwhelmed with the support I've received as a Christian," he says. "I just hope people understand the office and the profile puts its limitation on me. The extent to which they can understand that will mean I will not be on the speaking circuit – that would just create another treadmill for me – the extent that would be understood would be appreciated."

Watch out for molds!

(NC)—Wintertime is not only a miserable time for colds, but also a terrible time for those who suffer from mold allergies.

When it is cold outside, we tend to close up the house. This can increase the humidity of small rooms like bathrooms, creating the perfect growth conditions for many types of molds.

Even the most common household molds can bring great discomfort to asthmatics and all those allergic to spores, so here are some simple tips to keep your bathroom and other wet areas around your house as mold-free as possible.

- As much as possible ventilate rooms where humidity tends to be high by opening windows and/or providing adequate ventilation
- Wipe molds away as they appear, and use a trusted disinfectant such as LYSOL® Disinfectant Spray to help delay their coming back
- Use a towel or a shower squeegee to remove water from areas where it accumulates.

- News Canada

Sports

Oh, that smell of shinpad!

CC FILES

A winning Holland Marsh hockey team from years past.

Ron de Boer

A couple of Saturdays back, church hockey started up for another season. That morning, I woke early and rummaged around in the basement, pulling my hockey bag out from under a beach umbrella and a Little Tykes tricycle. I zipped open the bag and inhaled deeply. Ah, the smell of shin-pad!

I lay everything out, taking inventory. Definitely new shoulder pads this year; the Cooper pants had one season left in them; skates would need sharpening. And, of course, a new stick. No goals left in the old one, the blade a little splintered from last spring's playoffs.

First pangs of adrenalin

Later, at the arena, as I walked out of the dressing room, I inhaled deeply again, feeling sharp air in my nostrils, that sweet-smelling mixture of ice and sweat and Zamboni fuel. Those first pangs of adrenalin. And fear. The kids on that other team looked pretty young. And fast. And boy could they shoot!

Two hours later, I limped off the ice, back aching, a red line across my wrist, courtesy of a slash — undetected by the referee, of course. I think the burly defenceman who delivered the lumber was one of the elders in my church. One of my kids carried my sticks back to the van. My wife hoisted my hockey bag over her shoulder for the trek across the parking lot.

All across the country, church hockey leagues are starting up. From Smithers to Lacombe to Holland Marsh, CRCers will slash, clutch and hook each other in the name of First Church or Calvary Church or Ebenezer Community Church. In some communities, CRC rivalries dating back to the late sixties are rekindled every October. Friendships are set aside for a couple of hours, Christian school responsibilities benched, professions forgotten Once you fold over the Velcro straps of your elbow pads, you aren't a teacher or a construction worker or a youth pastor.

Surprise attack

As a teenager, I once had to play against my girlfriend's father (my father-in-law for the past 15 years!), who also happened to be the oldest player in the league, as evidenced by his faded blue Toronto Maple Leafs hockey pants with the pocket on the back. I thought it in my best interest to take it easy on the old guy should we ever meet on the ice. Sometime during the third period, I skated into the corner after the puck, and out of nowhere, my girlfriend's father (we'll call him Jake) blindsided me with an elbow that sent me sprawling to the ice. I can still see his little grin as he turned to pick up the puck.

You see, who you were didn't matter once you climbed into a church team jersey. If you pulled on a Smithville uniform, you eyed your fellow CRCers from Grimsby the way the Toronto Maple Leafs eyed the Montreal Canadiens. It didn't matter if your were chair of the education committee for the local Christian school, if your treasurer played on an opposing team and was left alone in front of the net, you'd slew-foot him. It didn't matter if you were church council clerk, if one of your fellow deacons crossed over with his head down, you'd lower the shoulder and step into him.

Hockey attendance important

At least that's the way it used to be. I grew up in Chatham back in the 1970s and 80s when attendance at Thursday night church hockey was as important as attendance at Tuesday night catechism classes. Congregational or school membership meetings were not scheduled on Thursday nights. High school boys took their girlfriends to the Northside Arena for first dates. If you wanted a parking spot close to the arena, you had to come an hour before game time.

Fifty cents got you into both the 8:30 and 10:00 p.m. games. Between periods, you stood shoulder-to-shoulder with a cross-section of the CRC, sipping hot chocolate and smoking cigarettes. Us younger kids, raced down the hallway to catch a glimpse of the players coming off the ice — Vandersluis, Pilon, Wolting. These were the church hockey gods in Chatham when I was growing up. Sunday mornings you'd stare at them as if they were celebrities when they walked into church.

A lot of hits

In those days, you didn't have Plexi-glass around the boards, and the older folk would lean on their elbows, flicking their cigarette ashes onto the ice. If it was a First vs. Grace church battle, you could expect a lot of hits, a couple of fights, and an arena full of first generation immigrants — 400 of them during the playoffs — watching their sons and grandsons battle it out for CRC supremacy. Nobody mentioned it, but when two churches faced off, it wasn't just about hockey; it was about church doctrine, worship styles, piano vs. organ, and the old vs. new Psalter hymnal. When Vanderstelt took a run at Bylsma, the elbow came up a bit higher in the years following the church split.

The All-Ontario CRC hockey tournament was held every Boxing Day, first in London then in Brampton. A Chatham coaching staff put together a team from the league to battle it out against their mostly Dutch cousins from around the province to claim CRC superiority. For a few years, the real meaning of Christmas was defeating Holland Marsh in the semi-finals. I always thought there should have been a cup — the Calvin Cup, perhaps — with a barn-style church on top — silver, like the hardware on the Lord's Supper table, for in many Christian Reformed communities, hockey was like a religion.

I remember one year being picked to play for the Chatham team traveling to Brampton for the all day tournament. I felt like I had been drafted into the NHL. Then I found out I'd be a spare. I didn't even dress for the first three games. Thankfully, a player got

Continued on page 17...

Shape up

After the Buzzer

Tim Antonides

The mission was clear. My wife Monica needed a bike. She was tired of getting out of bed at 6:00 a.m. to work out at the gym. Tired of scraping frosty windshields. She wanted to get an exercise bike so she could work out at home. Looking down at my gut, I realized I could use it too. We discussed the requirements of such a machine, and off I went to the library to read the consumer information on exercise bikes. I read about pulse counters, magnetic vs. belt resistance, recumbent vs. upright. With a list of the top five bikes in our price range in my hand, I made my way through the gauntlet of fitness retail joints — comparing prices, haggling, asking questions, pedaling the bikes.

Normally I hate product research and comparison shopping. This time, however, I was enjoying it. I wasn't sure why at first, but I think I figured it out. Doing all this shopping for exercise bikes made me feel like I was doing something about getting in shape. I was taking steps to a fitter, more energetic me (and Monica).

Sitting in our living room

I finally bought the bike we wanted this afternoon. It's sitting in our living room, ready to be assembled. I can't wait to get going on it. Then I'll really be moving forward in fitness.

I think this is a good move for us. At the same time, though, it reminds me of how consumerism often makes us feel like we're improving ourselves, even if sometimes we're not. Buying things can be a substitute for making real changes — changes that hurt but are meaningful. The huge numbers of "almost new" fitness equipment for sale in the paper testify to this. It feels great to buy an exercise bike. But riding it is what leads to change.

I have a friend who really wants to succeed in writing. He's taken a ton of courses on writing methods, grammar, and article marketing. Whenever I ask him what he's written lately, though, he just starts talking about the next writing course he's going to take. It feels good to him to look forward to another course. Paying for and taking the course gives him the feeling that he's moving forward in his writing, despite the fact that he's not writing much. In a sense, this is consumerism at work too. Buying something that substitutes for the real goal.

The self-improvement industry

I think that much of the self-improvement industry is based on this human trait. People feel better about themselves by buying a book on assertiveness or listening to a motivational tape on how to have a fulfilling relationship. Actually wrestling with ourselves and our demons is quite a different thing, however.

This affects our spirituality too. We want to feel spiritually alive in an intimate relationship with God. That takes prayer and soul-searching and a real practical commitment to change. It means wrestling with our own depraved tendencies. Very difficult at times. It's so much easier to change to a different church that we think will give us a closer relationship to God or to switch to all-Christian radio stations because they'll bring us nearer to the Lord. Of course, these things are not necessarily bad. But they can't take the place of making some real changes in our hearts and sticking with those changes through the pain and the joy they will lead to.

Our God is real. I just need some help staying real and avoiding the artificial stuff. Maybe you do, too.

Tim Antonides teaches Grade 8 and is a basketball coach at Surrey Christian School in Surrey, B.C.

Opinion

Little life

Sharon Kodde

My pregnancy seemed to be moving along nicely — minus the fact that I hadn't found a doctor. I had gone to Gerald's family doctor twice; once during my first month when I first had a spotting problem, and the second time for my first prenatal visit. That went okay, but I just didn't feel comfortable with him — he communicated very poorly and posed questions as statements assuming that I matched his hypothesis of me.

The spotting stopped and my first two months were going well... it was time to get serious about finding a doctor: I made a visit to one of the few doctors who delivered in St. Marys and decided Dr. Myers would be good. Thankfully this was taken care of just in time. With my third month just complete, I started bleeding again. I called the doctor and made a quick appointment during my lunch break. He did a cervical exam and reassured me everything was fine; I would carry on as normal.

Bad news

So Thursday, May 14, 1998, I went in to work as planned. By 11 a.m. my bleeding was worse. I went over to the farm to tell my husband Gerald; he told me to call the doctor. Dr. Myers took me in right away — unfortunately the news was not good: my cervix was open and I would have a miscarriage. With a heavy heart I drove home incredibly disappointed with the unexpected news. My first trimester was done — this wasn't supposed to happen anymore!!!

This was really happening

Miscarriage: the spontaneous abortion of the fetus due to any number of complications from incompetent cervix to a "blighted ovum." This was really happening to me. I spent the rest of the afternoon sitting quietly outside in the sun, asking God the "why questions," trying to make sense of it all. One out of ten pregnancies miscarry — but to be that one? Sure, trying to believe I was pregnant was overwhelming; but to believe I was losing my baby was a completely different thought.

By suppertime I was bleeding a lot more and my cramps were getting worse. Well, it was a good thing Gerald came home when he did — soon I was gushing out warm fluids and blood — my baby's safe nest was leaving me. The cramps worsened and soon I was doubled up in severe pain. With the combination of blood loss and pain, I began to get faint. Worry panged Gerald's face as he wondered how he could help. The pain was becoming unbearable and we soon headed to St. Mary's Hospital at record breaking speed. Two nurses rushed to get me and they had me diagnosed and hooked up to IV before I knew it. The doctor on call came in soon after this. He removed the placenta and the fetal sac and the excruciating pain quickly subsided. The end of life lay hopelessly floating in a stainless steel bowl of blood.

Just a nightmare?

Was this all just a really bad nightmare? The doctor told me I would have to have a dilute and cervillage, which would open my cervix and clean out the remaining tissues left in my uterus — this would all be done by my family doctor in the morning.

Gerald left for home at 10:30 p.m. and the nurses wheeled me out of emergency to another room. As a couple of the nurses checked on me they told me of their own miscarriages. I was already beginning to realize that what I had just experienced was a lot more common than I thought. Still, being in the hospital, propped up in bed — tubes hooked up to both arms was quite surreal. This couldn't be true. My bleeding continued like a heavy period and the nurses monitored my vitals continuously throughout the night. The little sleep I did get was a blessing to my tired-out body.

In the morning Dr. Myers came in and sat on my bed. "I'm really sorry, Sharon. You'll be okay though, just take it easy with it all." It was good to see him before surgery. The nurses taped up my wrists and I took a warm shower. Soon after that I was given some Demerol and wheeled over to the surgery room.

It was super cold — both in temperature and look — very sterile. The time lapse was weird and I woke up gagging on the anesthetic tube still down my throat. Surgery was over.

Back in my room I slept off my drowsiness and woke to a big bunch of flowers from Gerald. Reality of loss and loneliness set in, and again I tried to make sense of the past twelve hours. It seemed I had just physically gone through all the steps, yet emotionally I was left in disbelief. As I quietly asked "Why God?" His stilling voice calmly comforted me: "May the Lord answer you when you are in distress." *Miscarriage: the spontaneous abortion of the fetus.* This is my cross, my disbelief, my sadness.

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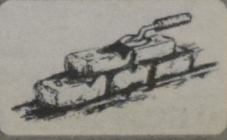
Female office bearers in the CRC

Building Trust
Vicky Van Andel Ed.



The statement of Paul in Galatians 3:28 has often been referred to as a helpful tool to better understand the place of women in the church. This statement was of great encouragement to me when I was called to serve as the first woman deacon in our church several years ago. It was at a time when it was still difficult for male council members to accept a woman office bearer.

However, it did not take very long for us to be able to work well together as elders and deacons. Soon the pastoral care ministry in our congregation improved greatly. Our congregation had a large senior membership — 90 or more members who were 70 years or over. I was able to visit with the seniors in our church during the daytime hours which for seniors is the best time to visit. For most of our office bearers it was not possible to minister at this time of the day, and so it proved to be very helpful that I could.

So much closer to God

Having the opportunity to serve as a believer with the gifts God has given us and to be able to be the Lord's eyes, ears, hands, feet and mouth, as he has told us to do, has been great for me and my fellow women deacons and elders. Having the opportunity to stand and work beside the young and older male office bearers and to carry the burdens and responsibilities along side of them has brought me so much closer to my God.

Discovering our total dependence on God's guidance and Spirit when the visits are difficult, helps us to get to know how God walks with us. When we do not know how to deal with the problems and sorrow of those we minister to, we discover the ways in which God equips his servants. These experiences also help us to witness to others about the guidance we receive from God in the work that we do.

I have served two terms as a deacon and am still serving in different capacities in diaconal ministries, classis, council and executive. I thank the Lord, the members of my congregation, as well as the diaconal ministries, for calling me to his service within the church setting. My role as deacon in the church evolved into a most wonderful opportunity to serve in pastoral ministry. I am 76 years old now. I thank the Lord for my health and his guidance and support for the work I was able to do.

If my congregation had not allowed me to serve as deacon, ten years ago, I would never have had the opportunity to answer the Lord's call to be his hands, ears, mouth, and feet in the way I was able to. I urge the church to give women the same opportunities that I received from my congregation and classis. I would like to impress upon church councils that God calls women to serve him just the way he calls men. He equips women in the same way and gives them the gifts they need. We can trust that!

Let us not spend so much time and energy debating the question around headship or problems with biblical and un-biblical explanations. Women and men ought to be given the same opportunities to serve their Lord and also be able to share in the experience of the Spirit's guidance.

Together, side by side, we are workers in God's Kingdom. Together we build the church and minister to those in need. After all, women are called to serve the Lord on all fronts. Women do not just serve on the sidelines, *behind* men, but alongside, *with* them on the battlefields. God has given us all special gifts and talents in order to pass on his love to a world which very much needs it.

Janet de Groot lives in Trenton, Ont., and she is a mother of eight children. She was widowed at age 60, and shares her full life, her faith and her gifts with many people around her.

Anyone who would like to contribute to this column is invited to contact Vicky Van Andel via fax at 1-780-473-0970 or e-mail at: vanandel@oanet.com.

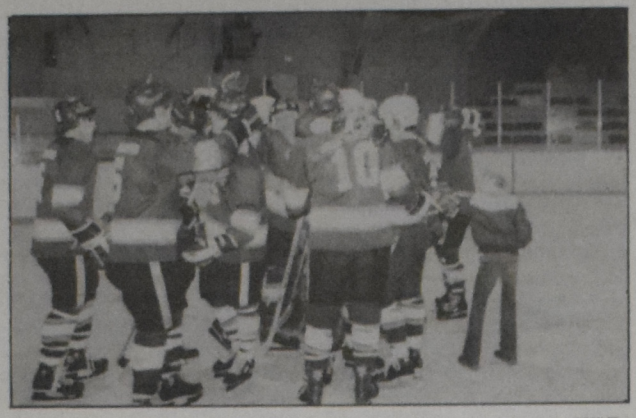
Oh, that smell of shinpad!

... *continued from page 15*

injured, and I got to suit up for the fourth game where I sat on the bench until late in the final period. Then I got the tap on the shoulder from our coach, Art Bisschop, who didn't have to say a word. His nod toward the ice sent me scrambling over the boards like a farmboy over the bull's fence. It didn't matter that I only got one shift the entire tournament. I was a sixteen year old kid who was playing with his Thursday night idols.

From *Christian* to *Church* Hockey League

Those were the days when the league was still called Chatham *Christian* Hockey League and got full coverage — photograph and all — in the *Chatham Daily News* every Friday morning. In fact, in the 1970s, management from the local Jr. B franchise visited the Northside arena one Thursday night to discover why they were losing fans to a local league. But all the local attention put the focus on the type of league the CRCs were running.



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The result of the more gentlemanly, Christian approach to the game: nobody from the church community — save for a couple of wives and kids — attended the games anymore.

In the early '80s, the league was re-named the Chatham *Church* Hockey League because several people insisted spearing and 3rd man-into-a-fight calls weren't behooving of Christian lifestyles. The fact that the 1973-74 league year book had a special category in the statistics for "game misconducts" showed the tenacity with which Dutch youths played the game. They even started cracking down on players playing in the league. If you weren't a regular attendee of Sunday worship, you shouldn't really be allowed to play, said the powers-that-be sitting on the league board.

But when the all-Ontario tournament rolled around on Boxing Day, even the church elders coaching the team looked the other way if one of the church's wayward children had a good wrist shot!

By the late 1980s, the game changed. Younger kids didn't seem to have the same passion for the game. Some blamed television, others pointed to the diverse sports kids had to choose from. In the '60s and '70s, the only sport in Canadian communities was hockey. The Dutch immigrants who came in the late '40s and early '50s took to hockey like they did to dairy farms.

Full body contact banned

By the 1990s, full body contact was banned from the game because many of the players had grown up, had families and started their own businesses. The rules changed. A fight got a player suspended for four games; a second fight got you kicked out for the season. The NHL was cracking down on violence in the game, so the Christian hockey leagues had better, too! The result of the more gentlemanly, Christian approach to the game: nobody from the church community — save for a couple of wives and kids — attended the games anymore. Many leagues have had to open registration to non-churched players just to fill team rosters. In many communities — like the one I now play in — the church league really isn't a *church* league anymore.

It's kind of sad really. At the risk of sounding overly nostalgic, Thursday night at the Northside arena was almost like church — CRCs gathering at the sanctuary for both the 8:30 and 10:00 service. The seats were full and everyone's attention was locked on the action in front of them. I've heard said many of the council meetings resembled those raucous hockey nights if a delicate issue like women-in-office surfaced. In a sense, those Thursday nights now serve as a snapshot of the tightly insulated community Dutch CRCs seemed to build for themselves in decades past — like some Christian schools today, maybe. Perhaps the demise of interest in the church leagues is a sign that CRC Dutch folk have now more comfortably immersed themselves in their "Canadian" communities.

Demographers today say hockey leagues like the CRC leagues across the country are going to fade away in the next decade. The "kids" still playing are now in their 30s and 40s. They say the hockey arenas are going to be turned into curling rinks to reflect the aging population.

Anybody for an all-Ontario CRC Bonspiel next Boxing Day?

Church leaders call for long-term prevention of terrorism

... *continued from page 5*

some of which are already resulting in the displacement and deaths of civilians, will erode essential regional support and co-operation for the pursuit of the accused, and that a predictable result will be the infliction of widespread damage on an already mutilated Afghanistan, without the successful apprehension of the accused.

American, British, and Canadian political leadership, among many others, have emphasized that efforts toward the reduction and eradication of terrorism must be long-term and multi-dimensional. It is highly regrettable, therefore, that states have allowed attention to shift prominently to military measures. The essential non-military character of the struggle against terrorism must be restored.

Addressing the roots of terrorism

The concept of human security which Canada has emphasized in recent years is key to addressing the roots of terrorism. This concept means that the safety and well-being of people must be rooted in political, social and economic conditions and institutions that are sustainable and that have the confidence of the people they are intended to serve. Now, in the face of the menacing threat of terrorism, is not the time to ignore that fundamental reality.

Further, as Foreign Affairs Minister John Manley has recognized, Canada will have to provide increased resources for human development in troubled societies if we are to be effective in helping to build conditions inimical to terrorism. The peace-building tools that Canada and others have been developing in the post-Cold War era have much to offer, both for the general campaign against terrorism and for discouraging support for terrorism in particular states such as Afghanistan.

A multilateral approach

The September 11 events demonstrate with extraordinary horror that the world is irreversibly interdependent. Safety for any people or nation is inseparable from the collective safety of the international community itself. Security is mutual. It is the product of co-operation and requires multilateral work. Fortunately, as Secretary-General Annan has noted, the United Nations "provides the forum necessary for building a universal coalition and can ensure global legitimacy for the long-term response to terrorism."

We call on the United States, and by association Canada, the United Kingdom and others, to make a full, unambiguous commitment to multilateralism by seeking explicit Security Council authorization for multinational intervention in Afghanistan. Without that authority, and without defining the specific, limited objectives that such an authorization should set out, military action will increasingly tend toward the kind of open-ended assault on a vulnerable people that the Sept. 11 terrorists were trying to provoke to advance their own perverse interests.

Our commitments, values

All the elements of the struggle against terrorism — near term measures to prevent additional attacks, the pursuit, capture and trial of those accused of participating in or sharing responsibility for the Sept. 11 attacks, and long term measures towards the reduction and eradication of terrorism — must be guided by methods and processes that honor the laws, values and freedoms that terrorism threatens. Canada must work to demilitarize the international struggle against terrorism, and we must resist pressures to curtail immigration, to reduce access to safe havens for refugees, and to change national priorities to increase military spending at the expense of social programs and development assistance.

A fundamental commitment to seek the safety and well-being of all people, from America to Afghanistan and beyond, must be at the core of the campaign against terrorism — a commitment that must now be pursued with new energy and diligence.

Rev. Dr. David Pfrimmer
Chair, Commission on Justice and Peace, Canadian Council of Churches

An olive branch with thorns?

(Compass) — Dramatic developments are expected in China's religious policy in October and November that will appear to offer an olive branch to underground Catholics and house church Protestants. But two Shanghai-based house church leaders warn, "This olive branch — though significant — could have many thorns." China's leaders are planning an October 14 conference of Catholic scholars in Beijing that could have the potential to unite the 10-million underground Catholics with the five-million-member government-run Catholic Patriotic Association (CPA), which has not been permitted to maintain relations with the Vatican.

In mid-November at a high level religious affairs work conference, Premier Zhu Rongji will introduce new national regulations governing all religious activity in China, which will include for the first time a formal "embrace" (tuanjie) of non-TSPM Protestants. Bishop Ding Guangxun's controversial war against evangelicals within the TSPM has already been called off. Some house church leaders fear that the inducement to register may be a means of isolating diehard house church communities, which would then be singled out for "Falun Gong style persecution."

Nose for News

Bert Hielema

WARS. I HAVE BEEN reading — I always have two or three books on the go — *the Rise and Fall of the Great Powers,* subtitled: *Economic Change and Military Conflict from 1500 - 2000* by Paul Kennedy, a history professor at Yale. In this book Dr. Kennedy shows that in the last 500 years the nation with the most financial resources always wins.

But he wrote this some time ago, in 1985, when Japan was still booming and Russia was still seen as a real threat. Another era really, because things have changed. Armies, outfitted for slugging it out on fields of battle, with fighter planes overhead and monstrous tanks on the ground, have become relatively useless. No longer does the richer nation have the decided advantage by manufacturing more and more of the killer weapons: not in this "war against terrorism." Here it is man against man, the old fashioned way, like David and Goliath, soldier stalking soldier, where knowledge of the terrain and physical endurance are of greater importance than the newest technology.

Sure, the U.S. and British commandos are the best. But they lack one thing: they like to come out alive. The enemy is highly motivated: the deep hatred and suicidal fanaticism of the Islamist terrorists and especially their belief in divine sanction make this war unique in modern history.

And then there is the unseen foe, the one who may live next door, which for the Pentagon makes this conflict a tactical nightmare, as the "enemy" is present in 60 different countries, often working independently in small groups. To penetrate their cells is nearly impossible, so they cannot easily be identified and kept under observation. World-wide it has perhaps no more than 10,000 active members, clustered who knows where; thus, defeating them is a strategic impossibility. The overall organization, called Al-Qa'eda, has its tentacles in such never-ending struggles as Kashmir, Chechnya, Mindanao and Israel. Each of these flashpoints the governments of India, Russia, the Philippines, and Israel have not been able to douse. Now the U.S.A. is trying to confront them all in one swoop. It needs all the help it can get.

IN THE SUBTLY CRUEL world of diplomacy, everything has a price. As countries are approached, each one attaches a shopping list. India immediately offered help, but its condition was that the U.S. include its arch-enemy Pakistan and Pakistan-backed Kashmir among the targets. Too steep, said Uncle Sam. So Pakistan, because it provides direct access to Afghanistan, became overnight a "friend and ally" of the U.S. The price there? Money, recognition and food aid for the millions of Afghan refugees now on Pakistani soil and their own people, suffering from drought.

Russia, too, can help and is delighted to do so. Before 9/11, Putin was the bloody brute, tyrannizing Chechnya, but now Bush has found a sudden soul-pal in Putin, because Russia's airbases are next to the Northern Afghanistan border, and its expertise, gained at the cost of thousands of soldiers during its disastrous foray into Afghanistan, is the key to an attack on Osama bin Laden. The Russian ruler is also ready to offer valuable access to the governments of Iran, Iraq and Syria.

Putin can practically dictate his terms. He sees this miraculous alliance as a god-given opportunity to put a stop to Russia's own Islamic threat. Also he now wants a free hand to suppress the Chechens and secure the oil there, which also means getting rid of those pests in Georgia; he wants recognition of its sphere of influence in Central Asia; no National Missile Defence System; more trade and investment and, above all, a larger role on the international political stage. Russia longs for a long war and will do everything in its power to lengthen the conflict, and, because the U.S.A. cannot win without Russia's help, it must pay the price.

Israel poses particular problems for the United States. The Pentagon needs Israeli intelligence, but it also wants Israel to keep a low profile so that it does not antagonize the Islamic world, because the battle ground will be on Muslim soil.

DIPLOMACY HAS ITS limits, especially in the Middle East, where support for the extreme views of bin Laden's religious kin runs deep among the populations and even within the government of these countries. Too much open support for the U.S.A. risks inflaming domestic opposition.

So before any military ground action is taken, a lot of delicate pieces have to be juggled into the complicated puzzle that is the Middle East, and with winter approaching, the only likely development will be to assist the Northern Alliance in securing positions to survive until spring. Apart from air strikes, don't expect anything drastic to happen.

This war is totally unpredictable and could last decades. Of course there will be civilian casualties, so resentment will grow and this abominable Afghan war may well plant the seed for a confrontation between Israel and Islam, the children of Isaac versus the children of Ishmael, half brothers, both calling Abraham their father. A conflict as old as civilization. Are we coming full circle?

THERE IS THE OLD saying that the first casualty of war is the truth. Actually this applies to politics as well. When finance ministers come together, as they did a few weeks ago to discuss the world's financial situation, their communique was optimistic: growth — that fabulous concept by which all governments stand or fall — will resume next year. Well, ignore it. Perhaps there will be a recovery — although the roaring nineties are gone forever— perhaps there will be a deep slump. The point is that nobody — I repeat nobody — knows what's ahead. Even the most sophisticated economist, with all the data at his or her fingertips, probes in the dark when it comes to forecasting. Be especially suspicious when politicians promise a turnaround. They only say this to calm the markets, so pay no attention to their words.

A few things can be said: this year we are experiencing, for the first time in two decades, that the U.S., Europe and Japan are doing badly. One of the byproducts of the touted interconnected global system, I presume. Slower growth will increase pressure on corporate profits and tax revenue. With some countries facing bankruptcy such as Argentina and Turkey, there could be a ferocious financial crisis.

SO THERE IS MORE TO this war than the bin Laden threat: America has to fight three wars at once: the U.S. administration is battling the Taliban, is trying the stop global terrorism and is employing ways and means to avert economic malaise. There is a real paradox here: in order to battle the hidden danger of surprise acts from stupendous sabotage — whether overtly by blowing up buildings or covertly by spreading diseases — people have to be constantly on guard, always nervously looking over their shoulder, thus in no mood to shop till they drop. Yet, the politicians want economic growth, which depends on consumer confidence and faith in the future. They want the people with money in their hands to act as if everything is going roses, and the world has not changed. But the two aims are mutually exclusive: we can't have both fear for retaliation and desire to live it up. Mass psychology drives the economy, and since consumer spending and business investment account for almost all of economic activity, I see dark days ahead for the economy.

Lately the media have had only one topic: Afghanistan. I've come to the point where I rarely watch the newscasts. After all, there is so little to see: flashing explosions in the night, and poor children in refugee camps. Yet, I see a real silver lining. Now that all the attention is focused on Central Asia it has revealed the famine present there. That part of the world hasn't had a decent rainfall for years. I saw a picture of two teenage boys trying to dig up the cache of grain rats might have stored away. That is the ultimate of desperation. The lives of these people are as precious in the sight of God as ours.

I watched Bush's press conference and was impressed with his appeal to all school kids to donate one dollar to the Afghan children. The war is not against the people: it is against the evil perpetrated by bin Laden and his crowd.

SOME 70 YEARS AGO, Hitler and his few fanatic followers stirred up Germany and in a few years spread the gospel of hate towards Jews while promoting its *Uebermensch* doctrine. It was truly astonishing how the power of one madman caused calamity for millions. Here again is a maniac. Can Osama not do the same for Asia what the Nazis did for Europe? "Allah ih Allah" is no different from "Sieg Heil." Both want to start a New Regime. Hitler the Third Reich. Bin Laden the true Muslim State. Both are religious fanatics. Both use anarchistic means to reach their goals.

If sophisticated Germans could fall for Adolf Hitler, can the much less literate Muslim East not go for this crackpot, who also exploits religion, by anarchistic means? Anarchism sees the state as supporting the ruling class, the elite; its supporters have no political program in mind, except to destroy what is there. They wish to annihilate the system built by the tormentors of humanity, the true enemy of the human race. That too is the aim of contemporary believers of the Islamic Jihad, the Holy Warriors who see the West as the Great Infidel and preach, by their wanton actions and effective fear-mongering, the same anarchistic and apocalyptic gospel.

Bert Hielema lives in Tweed, Ont.

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Persecuted Church

Hindu-Christian dialogue comes under fire

Church leaders cite fresh violence against Christian community

Abhijeet Prabhu

BANGALORE, India (Compass) — Various Christian organizations have criticized recent attempts at dialogue between Hindu fundamentalist organizations and Christian churches in India.

The Catholic Bishops Conference of India (CBCI) had met the militant Rashtriya Swayamsevak Sangh (RSS) leadership on August 21 in New Delhi at the CBCI headquarters, and the National Council of Churches in India (NCCI) met with leaders of the RSS on September 12.

Bishop Thomas Mar Athanasius, president of the Ecumenical Study and Dialogue Center, and Prof. Ninan Koshy, president of the Dr. Paulose Mar Paulose Memorial Trust, reminded the CBCI and the NCCI that by dialoguing with the RSS they were weakening their credibility to speak on behalf of the Christian community.

Highly misleading

The statement cautioned the CBCI and the NCCI against giving "undue representative character" to the RSS. They also pointed out that the claim of the church and RSS leaders that their aim was to remove the misunderstanding between the Christian community and the Hindu community was also highly misleading as the problem was one created by the Hindu extremists, and there was no misunderstanding between the two communities.

They questioned the secrecy surrounding the talks and reminded the CBCI and the NCCI that they had on earlier occasions admitted publicly the grave risks involved in having a dialogue with the RSS and other sections of the Sangh Parivar [an alliance of Hindu groups].

They also reminded the church leaders that the RSS attacks were not directed exclusively at Christians and that they were part of a calculated campaign against all minorities and all those who stood for secular democracy in India.

Athanasius and Koshy said this problem cannot be dealt with by talks between Christians and the RSS. They added that it was unfortunate that the Christian spiritual leaders have forgotten the agony of other minorities and the larger issues involved in holding closed-door bilateral talks with the RSS.

David Singh, associate director of the Henry Martyn Institute for Islamic Studies, told Compass, "It was sad that only the RSS had been singled out for dialogue. With all the emphasis of a theology in favor of the dispossessed Dalits (untouchables), the church is excessively preoccupied with only those who have power."

On September 9, the All India Christian Council (AICC) rejected any possibility of dialogue with the RSS, stating that the "high-pitched hate campaign by the Sangh Parivar has resulted in increased violence against the Christian community."

"The AICC is alarmed at the fresh wave of violence against the community in various parts of the country. Brutal assaults have taken place against priests, evangelists and church organizations in several states," the council said in a statement after its national executive meeting.

The council has called for dialogue between religious communities to restore its pristine plural culture to Indian civil society.

Stating that there was "constant pressure" from pro-Hindu groups that the Christian community hold dialogue with Sangh Parivar, AICC council secretary general John Dayal said, "We reject this concept of a dialogue at gunpoint. Such dialogue also forsakes other minority communities who are also targets of the Sangh Parivar."

Dayal alleged that "there is official connivance in helping the Sangh Parivar build a web of lies and misinformation to malign and demonize the minority communities in general and Muslims and Christians in particular."

Meanwhile, Protestant church leaders met with the RSS leadership at RSS headquarters in Nagpur on the invitation of the RSS on September 12. In attendance were the NCCI delegation led by its president, H.G. Geevarghese mar Coorilose, and leaders representing the Church of North India, the Lutheran Church, the Church of South India, the Orthodox Church, Presbyterian Church, the Marthoma Church and the Methodist Church.

Respect for other's beliefs

The meeting began with RSS chief K.S. Sudarshan putting forth the credentials of the country's plurality. He said that troubles arise when exclusivism occurs. He asked all religions to work towards communal peace and respect for each other's religious beliefs.

The RSS leadership also expressed concern about the situation in Tripura where four of their activists had been abducted and killed, allegedly by Baptist church related insurgents. The church leaders rejected the Baptist church's involvement in any violence in Tripura and the northeast.

The RSS also requested that the churches not accuse them of involvement in violence without evidence and also not to motivate the churches to take an anti-RSS stand.

EDWARD S. ROSS

Hindu priests read from the Rig-Veda, the oldest sacred Hindu book.

Hindu caste may convert to Christianity

NEW HYDERABAD, India (EP) — News reports from India say that Dalits, members of the lowest caste in Indian society, are planning on converting from Hinduism to Christianity. Although it isn't clear how many could be involved in the mass conversion, speculation has fluctuated from tens of thousands to tens of millions. Dalits may be planning to leave Hinduism in order to escape the persecution they endure under India's rigid caste system.

According to ASSIST News Service, more than 740 top Evangelical leaders from across India met with 26 top Dalit leaders on Sept .7 to discuss how the mass conversions will be handled by both Christians and Dalits. On Nov. 4, more then one million Dalits are expected to convert to Buddhism in a mass ceremony in Delhi, but new reports state that Christianity will also be an option for Dalits.

Committee wants cessation of Islamic law in Nigeria

Obed Minchakpu

ABUJA, Nigeria (Compass) — Nigeria's presidential constitutional review committee has advised the federal government to halt the adoption of Islamic law, or "sharia," in the northern states.

Section 10 of the 1999 constitution — which prohibits the adoption of any religion as an official religion by government at all levels — should be retained, states the committee's report obtained by Compass in Abuja.

The committee noted that the adoption of sharia in several northern states has led Nigerians to question whether sections of the constitution have been infringed. It said Nigerians believe that freedom of religion is a fundamental right and clearly provided for in the constitution.

"The development in some of the states, declaring the sharia law to govern aspects of peoples' lives, cannot and should not derogate from the provision of section 10," the committee said. It stressed that every effort must be made by the Nigerian government to create a common understanding between the adherents of the two religions: Christianity and Islam. The committee encouraged the federal government to demonstrate "that freedom of religion is a constitutionally guaranteed right and there must be separation of state and religion." The committee asked the leaders of the nation's two dominant religions to see their religions as instruments of cohesion and development in the country.

200 Christians killed in Nigeria's Bauchi state

Obed Minchakpu

BAUCHI, Nigeria (Compass) — The religious conflict that engulfed two local government areas of Bauchi state in northern Nigeria during the past two months has resulted in the deaths of more than 200 Christians.

Religious clashes between the predominantly Christian Sayawa ethnic group of Tafawa Balewa and Bogoro local government areas and Muslims of the Hausa and Fulani ethnic group have continued unabated for several years.

Rev. Markus Musa told Compass in Tafawa Balewa that the conflict escalated in September when Muslim leaders brought into Nigeria Muslim extremists from the Chad Republic and conspired with the Bauchi state government to attack Christians.

Musa, who is the Chairman of the local chapter of the Christian Association of Nigeria (CAN), said, "Two hundred Christians were killed and properties worth millions of naira were destroyed.

"The Muslim jihadists first invaded the two local government areas in August this year when the Bauchi state government began the implementation of the Islamic legal code, the 'sharia,' in the state."

A minister with the Church of Christ in Nigeria, Musa said the killing of Christians by Muslims, in collaboration with the Muslim-controlled Bauchi state government, has continued unabated.

Musa's church lost a large portion of its property to the conflict. He cited the burning of the church's Bible School and other buildings.

Christians have appealed to the federal government of Nigeria, asking for its intervention in the marginalization, discrimination and persecution of the Christians in Bauchi state. Musa said a letter was sent to Nigeria's President Olusegun Obasanjo that called on him to declare a state of emergency in the area.

Classifieds

Miscellaneous

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Lacombe Christian School, approximately 379 students in K-9, located in central Alberta, invites applications from qualified teachers for a home room **Grade 8/French position.** This position is a maternity leave position starting in November. Applicants must qualify for Alberta Teacher Certification. Please send resume to:
Martin Folkerts, Principal
Lacombe Christian School, 5206 58 Street, Lacombe, AB T4L 1G9.
Phone: 403-782-6531,
Fax: 403-782-5760.

TABER, ALTA.
Taber Christian School
TEACHING PRINCIPAL

We are seeking a leader with a commitment to Jesus Christ for an interdenominational K-9 school with an enrolment of 130 students, beginning September 2002. Applicants should have a commitment for a reformed world life-view of Christian education and have administrative and team building abilities. If you would like to join our tree-campus society in providing high-quality Christian education, please reply to **Mrs. Marilyn Visser, 4809 60 Ave, Taber, AB T1G 1E9 or e-mail: principal@ta.monarch.net**

PORT PERRY, ONT.:
Scugog Christian School in Port Perry invites applications for the present **Grade 3/4 vacancy.** Please send resume to: **Tony DeKoter, Scugog Christian School, 14480 Old Simcoe Rd., Prince Albert ON L9L 1C3**
Tel. 905-985-3741
Fax 905-985-7153
e-mail: tonydeko@enoreo.on.ca

Job Opportunity

Jarvis Christian Reformed Church
is in need of a
CARETAKER
to start immediately. Benefit package and house available. Please send resume and/or inquires to:
Ebenezer CRC,
Attention: Mr. John Kloet Jr.
Box 239, Jarvis ON N0A 1J0
For more info, call John Kloet at: 519-587-4046.

BUSINESS AND SERVICE DIRECTORY

Arie Hoogerbrugge
Associate Broker
RE/MAX Del Mar Realty Inc.
840 Queenston Road
Stoney Creek, ON L8G 4A8
Bus: 905-662-5300
Fax: 905-664-2300

Reformed Faith Witness needs your support.

Your gift of $10 or more to **Reformed Faith Witness** is tax receiptable and will be greatly appreciated by the staff of **Christian Courier** and the board of RFW. Please make your cheque payable to Reformed Faith Witness.

Ada Realty Ltd.

Suite 404, 2011-137 Ave.
Edmonton, AB T5A 4W2
Tel. (403) 473-8149

Sid Vandermeulen

Classifieds

Classified Rates

As of May 1999:
Note: 7% GST will be added to all prices listed below.

DEADLINE FOR SUBMISSION

Christian Courier is published on alternate Mondays. Copy deadline for each issue is 8:30 a.m. Tuesday, nine business days prior to publication.

RATES

All personal and family announcements: $16.00 per column inch (pci) + GST (columns are two inches wide).
Display advertising re.: businesses and organizations: minimum $18.20 pci + GST, depending on design and frequency.

PHOTOS

There is a processing fee of $25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged pci, but we reserve the right to determine published photo size. Please note that we cannot use a faxed photo. We need either an original (which we will return) or a downloadable Internet image.

PERSONAL ADS

Christian Courier would be pleased to handle your personal ad in an efficient and discreet manner. The cost to set up a personal file under a unique file number is $35. Ads requesting correspondence with this file are run at $16 pci per insertion. All correspondence is immediately forwarded unopened.

NEWLYWEDS & NEW PARENTS

We offer a $25 one-year subscription to couples whose wedding is announced in *Christian Courier* and to parents who announce the birth of a child in our paper. Please let us know when placing your ad that you want to take advantage of this offer.

SUBMITTING YOUR AD

mail: *Christian Courier*
#4 - 261 Martindale Road
St. Catharines, ON L2W 1A1
fax: 905-682-8313
email: ccadpromo@aol.com

OTHER INFORMATION

a) *Christian Courier* reserves the right to print classifieds using our usual format. And editing style.
b) Please provide us with clear copy. *Christian Courier* is not responsible for any errors due to hand written or phoned-in advertisements.

Birthday

Anna DeVries
is 75 on November 6, 2001
and we, her family, invite you to share the celebration.
Open House on November 6 from 3 - 8 p.m. R.R. 2, Shallow Lake, Ont.
HAPPY BIRTHDAY, MOM, OMA and GREAT OMA!!!

Anniversaries

With great joy and thankfulness to our Heavenly Father for our parents
ED and TILDA BOSMAN
we congratulate you on your 25th wedding anniversary on October 30, 2001. An open house celebration will take place on October 27 at the Drayton Calvin Christian School between the hours of 2:00 and 4:00 p.m.
All are welcome.
We love you Mom and Dad!
Kevin, Julianne, Devon, Semyra, Steven, and Arlene.
Address: R.R. 1, Moorefield, ON N0G 2K0

Obituaries

Peacefully to the Lord, on September 24, 2001, in his 89th year, after a brief illness at Carleton Lodge, Ottawa
ALBERTUS HENDRIK DE VRIES (Bertus)
Predeceased by his dear wife Dora and brothers Albert and Klaas.
Survived by nine siblings in the Netherlands.
Beloved father of:
Luke & Theresa de Vries – Ottawa, Ont.
Hennie & Ed Vander Veer – Ottawa, Ont.
Trynie de Vries – Toronto, Ont.
Harry & Erna de Vries – Mount Hope, Ont.
Albert de Vries – Jasper, Alta
Gary & Anita de Vries – Langley, B.C.
Dear grandfather of 14 grandchildren and 9 great-grandchildren.
Sadly missed by staff and residents of Carleton Lodge.
Funeral service was held at Calvin Christian Reformed Church, Ottawa.
For those who wish, a donation to the Prostate Cancer Research Foundation of Canada, 1262 Don Mills Rd., Suite 1F, Toronto On M3B 2W7 would be appreciated.
Correspondence address: L. de Vries, 84 St. Claire Ave., Nepean ON K2G 2A6

1967 2001
October 13, 2001
The Lord called home in her sleep
BONITA GRACE (BONNIE) LANGERAK
after an 11 year courageous battle for recovery.
Beloved daughter of Dirk & Betty Langerak (van Beek).
Beloved sister of Elizabeth (Liz) Langerak.
She will be sorely missed by her aunts, uncles and extended family and friends.
Safe in the arms of Jesus!
Correspondence address:
Fam. D. Langerak, 513 Peel St., Whitby, ON L1N 3Y7

Ommen, the Neth. Renfrew, Ont.
September 29, 2001
Suddenly for us, but on God's time, He took home His child
MARINUS WOERTINK
Marinus was the beloved husband of Alice Woertink, nee Kosters. He was the dear father of:
Nancy, Marcel (Annette) of Renfrew and Shelly of New Haven, Connecticut.
Marinus was the special Opa of Michelle, Brandon, Allison and Alexander.
Correspondence address:
Mrs. A. Woertink, 200 Opeongo Rd., Renfrew, ON K7V 2T5

MARTEN HEIDINGA
May 21, 1920 - September 28, 2001
"Praise the Lord, O my soul; all my inmost being, praise his holy name." (Psalm 103:1)
Marten was a loving husband, father, Pake and brother, a man of integrity and sound advice. His trust rested in the compassion and grace of the Lord Jesus Christ, whom he knew personally and spoke of freely. He enjoyed his daily work: building bridges, churches, pumping stations and sewage treatment plants. He gave time, talent and financial support to the church and to Christian organizations. He loved to laugh and had a great sense of humour. He wasn't a perfect man, but he never pretended to be. When he lost his temper or did wrong, he was humble enough to acknowledge it and ask forgiveness. He sought to follow Jesus.

His final years were a summary of the kind of man he had always tried to be. He did not complain or ask for much. He always wanted to share everything that he received. He often thanked us for what we did for him. He loved to sing the Psalms and hymns and, later, to mark their rhythm with his hands. He loved to listen to the scriptures. His heart was soft before the Lord. One of his last spoken prayers was "Lord, if you want me to go anywhere or help anyone, or do anything for you — I'm willing. In moments of suffering Marten would say, "You are the Shepherd and what you do is all right with me." In his weakness, we saw his true strength.

Eventually, he could no longer remember our names without help, but he did not forget the name of Jesus. And what is more important — Jesus did not forget Marten's name.

On Friday, September 28, 2001, at 2:55 a.m., when Dad's work here was fully done, he held out his hands to Jesus and the Good Shepherd came to lead home, to heaven, his friend Marten Heidinga. On earth we will greatly miss him.
His wife Wytske (Vicky) Heidinga
Children and grandchildren:
Annita & Derk Maat
Derek & Heather, Marya & Greg, Justin
Jim & Coby Heidinga
Cathy & Dave, Ryan and friend Rachel, Daniel, Adam
John & Kay Heidinga
Anna & Shawn, Martin, James & Allyson, Michelle
Henry & Melinda Heidinga
Matthew, Steve
and six great-grandchildren.
Brothers and sisters and their families in Canada and the Netherlands.
Memorial service was held on October 1, 2001, at Holland Christian Homes.
We wish to thank all those who participated in his care and blessed his life and family at his passing.
Correspondence address:
Mrs. M. Heidinga, 7900 McLaughlin Rd. S, Holland Christian Homes, P.T.1209, Brampton, ON L6Y 5A7

Call *Christian Courier* today to place your family ad: 1-800-969-4838.

Odoorn Oshawa
the Neth. Ontario
Dec. 28, 1920 - Oct. 6, 2001
"And we know that in all things God works for the good of those who love Him." (Rom. 8:28)
JANNY RINTJEMA
went to be with her Lord and Saviour on October 6, 2001.
Predeceased by her husband Tjeerd in 1998 and her infant daughter Jeannette Anne Karstine in 1955, five sisters and three brothers.
Fondly remembered and missed by one sister and one brother, many nieces, nephews and dear friends.
The funeral service was held on October 10, 2001, at the Hebron Christian Reformed Church, Whitby, Ont., Pastor Bernie Bakker officiating.
Correspondence address:
Tina Fintelman, R.R. 2, Cameron, ON K0M 1G0

Volunteers

YOUR INVITATION TO GUAM:
Short and long term volunteer positions in accounting, teaching and skilled construction are available in Guam beginning January 2002. If you feel God's calling in any of these areas, please call your ServiceLink Office for an information package. In Canada, contact **Carol Sybenga at 1-800-730-3490** or **sybengac@crcna.org** and in the U.S., contact **Ruth Buntin at 1-800-552-7972** or **buntinr@crcna.org.**

GUAM WORK TEAMS: Can you sheetrock, frame (steel), insulate, paint or do plumbing? How would you like to spend 3 weeks in Guam using those skills to help in the building of Faith Church? All expenses for this opportunity, except air travel is provided for you. Interested? Then give your ServiceLink Office a call and sign up today! All individuals including couples, church groups, college students, from ages 18 and up are encouraged to apply. This opportunity will not last long. In Canada, contact **Carol Sybenga at 1-800-730-3490** or **sybengac@crcna.org** and in the U.S., contact **Ruth Buntin at 1-800-552-7972** or **buntinr@crcna.org.**

Job Opportunities

Community CRC of Frankford, Ont. is seeking an **ordained, full-time pastor** whose gifts include sound Biblical preaching, pastoral care and youth ministry. Our congregation of approx. 50 families is part of a small rural community, located on the Trent River. If interested, please contact:
Tina Hoftyzer, 536 Ninth Murray Rd., RR 1, Frankford, ON K0K 2C0, or call 613-398-6834; fax 613-398-1710

PICTURE THIS!
You can advertise in *Christian Courier*'s Business and Service Directory once a month for only: $25.00 + GST
Promote your business to thousands of readers.

Church News

Admitted into the Ministry
Classis Eastern Canada, in session on October 12 and 13, 2001, admitted the following brothers to the office of Minister of the Word in the Christian Reformed Church:
Cand. Herbert Vanderbeek (Immanuel CRC, Cornwall, Ont.)
Cand. Paul Vanderkooy (Faith Community Church, Milford, Nova Scotia)
Cand. David Vroege (All Nations CRC, Halifax, Nova Scotia)
The three Syn. Deputies in attendance concurred in this action of Classis.
May God richly bless these young pastors as they minister in the churches shown beside their names.
James Kooistra, Stated Clerk.

Classis Eastern Canada, in session on October 12 and 13, 2001, admitted **Mr. Ron Kok** to the office of Evangelist in the Christian Reformed Church. The Syn. Deputies concurred in this decision of Classis. May God richly bless Evangelist Kok as he ministers in East City Community Church in Orleans, Ont.
James Kooistra, Stated Clerk.

Retirement:
Classis Eastern Canada, in its meeting of October 12 and 13, 2001, granted honourable retirement to **Rev. G. Bieze,** effective October 9, 2001, for reasons of age. We thank the Lord for Rev. Bieze's very faithful service to His Church and Kingdom. He served the congregations of Alliston, Taber, Vauxhall and Athens.
We wish him God's continued blessing in the years ahead.
James Kooistra, Stated Clerk.

Miscellaneous

At P.V.& V. Insurance Centre we are very pleased to announce the appointment of
Charles J. Stam
as Sales Producer. With over 25 years of experience, his knowledge and expertise well qualify him to serve all your insurance needs.
For your **Commercial, Farm, Home, Auto or Life Insurance needs call Charles Stam at 905-632-6192 Or toll-free 1-866-694-7276**

P.V. & V. Insurance Centre 3050 Harvester Road Burlington, ON L7N 3J1

Classifieds

Job Opportunity

PASTOR NEEDED
Ebenezer Christian Reformed Church of Jarvis, Ont. is currently looking for a **part-time associate Pastor.** The successful Pastor must enjoy ministering to the elderly. Send inquiries to:
Mrs. Harmene Sytsma, R.R. 3, Hagersville, ON N0A 1H0

Church Anniversary

On November 24 and 25, 2001, the **Christian Reformed Church of Stratford** will be celebrating 50 years of God's faithfulness. All former members and friends are urged to celebrate with us. Join us Saturday for Open House, dinner and program; Sunday for a special worship service.
For dinner tickets or more details call **Betty DeWeerd 519-393-6116 or e-mail: stratfordcrc@quadro.net**

ENVIRONMENT AND NATURE

ENVIROtip. . .

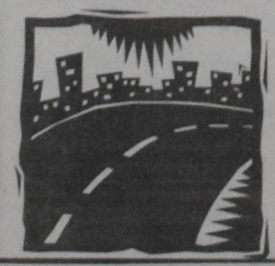
(NC)—About a third of the garbage in landfills is packaging, much of it generated over the holiday season. Some packaging can be used for another purpose; most can be recycled.

- News Canada

EnviroFact. . .

(NC)—Cars and trucks produce about half of the pollution that combines to form smog, affecting air quality and posing a health risk for a large portion of the population.

- News Canada



Miscellaneous

GRONINGERS:
Did you know there is a web-site foryou? Check out: **dideldom.com**

Job Opportunities

Ottawa Christian School is accepting applications for the position of **PRINCIPAL.**

OCS is an interdenominational, JK to Grade 8 community of 230 students, and growing!

The candidate should have strong administrative skills and a willingness to work alongside the Board of Directors in vision-casting. Employment effective Aug. 1, 2002. Application deadline: Dec. 31, 2001. Interested candidates should submit a statement of faith and resume to:

Principal Search Committee
c/o Lee-Pierre Shirey
2191 Benjamin Ave.
Ottawa, ON K2A 1P6

Website at: www.ocshool.org
E-mail: info@ocschool.org
E-mail or Phone Mr. Shirey:
lpshirey@comnet.ca
819-682-7252

EDUCATION and PREVENTION SPECIALIST

The Christian Reformed Church in North America (CRCNA) is seeking applicants for the full-time position of Education and Prevention Specialist with Pastors Church Relations division of the Denominational Office. Responsibilities include implementation of training and prevention programs for classes, ministry staff, councils and congregations in consultation with director of Pastor Church Relations.

A Master's degree and a minimum of five years experience in ministry or related field. Staff ministry experience preferred. Knowledge and understanding of how the Christian Reformed Church functions. Willingness to travel throughout the U.S. and Canada is required. Availability to work some evenings and weekends is required.

A detailed job description is available upon request. For consideration, submit a copy of your resume or letter of interest by **December 7, 2001.**

Director of Personnel
Christian Reformed Church in North America
2850 Kalamazoo Ave. SE
Grand Rapids MI 49560-0500
616-224-5881 / FAX 616-224-5896
E-mail: colemann@crcna.org

Duncan Christian School
Administrator (K-12)

Duncan Christian School is an established and growing school of approximately 300 students, located in the beautiful Cowichan Valley of Vancouver Island. Located approximately 50 kilometers from Victoria, Duncan is a beautiful and vibrant city serving as a business centre to approximately seventy-five thousand people who live in the area.

We are looking for an **Administrator** who can work with the Board, two vice principals and approximately 30 staff members to give dynamic and visionary leadership to the Duncan Christian School community.

Candidates with a proven faith, education and administrative track record in a Christian Private school setting are invited to apply.

Position commencing - September 2002

(Letters of enquiry are invited and will be treated confidentially-application requirements will be forwarded upon request)

Search Committee Chairperson
Duncan Christian School
495 Beech Avenue
Duncan, BC V9L 3J8
Phone: 250-748-5213 Fax: 250-746-3615
E-mail: mcroswel@island.net

Travel

AMSTERDAM $ 589. -

KLM WINTER SEAT SALE - RESTRICTIONS APPLY
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Toll free: 1-800-405-6088

14845 Yonge St. ste.300
Aurora, ON L4G 6H8
Tel: 416-969-8100
Toll free: 1-800-565-9267

Miscellaneous

COMMITTEE "NETHERLANDS BAZAAR" NEEDS YOUR CO OPERATION CHRISTMAS' FOOD PARCELS

The committee "Netherlands Bazaar" would like to take this opportunity to thank all the contributors, the volunteers and supporters who made the 2001 Bazaar such a great success.

An Amount of $120,000 was raised.

The Christmas season will soon be upon us and once again the committee is depending on your co-operation to identify families in need of assistance. If you know of a family of **Dutch descent** in Ontario, who are in **real** financial need we would like to hear from you before **November 14, 2001,** so we may consider surprising them with a food parcel this holiday season. For each recipient a **questionnaire** has to be completed and signed by the contact person so that we can better assess the needs of each family submitted.

Please forward all requests to the following address by November 14, 2001 and we will forward a questionnaire to you to be completed:

Mrs. G. Spaans, Committee "Netherlands Bazaar"
15 Pavilion St.
Unionville, ON L3R 1N8
The following committee members may also be notified by phone:
Ge Spaans: 905-477-1243; Lia de Groot: 905-878-1040;
Bets Speelman 416-742-1172

We thank you from the bottom of our hearts because it is thanks to you that we were able to raise the overwhelming amount of **$120,000.**

Do you know that:

- Even mild anemia can result in extreme fatigue and can interfere with your ability to work, perform daily tasks, or participate in family and social activities.
- Anemia as a result of a chronic disease, such as cancer, kidney disease, HIV/AIDS, or as the result of blood loss during surgery can have very serious effects. For example, if not treated, cancer patients with anemia may not respond as well to their cancer treatment.
- Iron-deficiency anemia in infants and children can cause cognitive deficiencies and long-term developmental problems.

The Anemia Institute for Research and Education helps those affected by anemia. For more information about anemia, call 1-877-99ANEMIA (1-877-992-6364) or visit the web site at www.anemiainstitute.org.

- News Canada

Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is $7.50 per line, or $1.50 per 1/3 line, per insertion.

Oct. 26	Repeat Performance on **Vision TV** , celebration at Hamilton Place of 25th Anniversary Canadian Christian Education Foundation; 1000 voice student choir etc., 9 p.m. ET; 6 p.m. PT. See ad in this issue.
Oct. 26	Concert Organ André Knevel, Sander Van Marion, Mountainview CRC, **Grimsby**, Ont. 8 p.m.
Nov. 2	Christian Festival Concert, direction Leendert Kooij, Roy Thomson Hall, **Toronto.** Call 416-636-9779
Nov. 6	2001 Annual Church & Law Seminar, Bramalea Baptist Church, **Bramalea** located in Greater Toronto. Theme: "Ten Hot Topics for Churches and Religious Charities". Registration forms at www.charitylaw.ca and the host, Carter & Associates, 519-942-0001, fax: 519-942-0300; e-mail: seminars@charitylaw.ca
Nov. 9	Concert **Clinton** CRC, 7:30 p.m. Laurens Kaldeway, organ; Blyth Fest. Orchestra; Ron Greidanus, piano; Men of Note. Call 519-482-5372
Nov. 9	Salem Chr. Mental Health Assoc. Annual Membership Dinner meeting 6:30 p.m. at Second CRC **Brampton,** 444 Steeles Rd. W, at McLaughlin Rd. S. Speaker: Diane Marshall on "Spirituality in Counselling". $15.pp., $25.per couple. RSVP by Nov. 5. For more info.: 905-528-0353
Nov. 10	The Lighthouse Christian Community Centre Annual International Dinner and Silent Auction, at Buffet King, 401 & Warden, **Scarborough**, Ont. Call the Lighthouse at 416-535-6262 for reservations.
Nov. 15	Art Exhibit Redeemer University College, **Ancaster,** 7 p.m. Free admission.
Nov. 23	Benefit Concert Durham Christian Homes, Hebron CRC, **Whitby**, Ont.
Nov. 23	Liberation Choir, **Orangeville,** Ont. 8 p.m. , Orangeville Can. Ref. Church, 55 C-Line.
Nov. 23	Music in the Valley presents: Pipes and Praise with Dr. John Vandertuin at St. Paul's United Church, 29 Park St., **Dundas**, Ont. at 8 p.m. Phone 905-628-6396. Tickets: Adults $15, Students $10, available from the church.
Nov. 24	Liberation Choir, **London,** Ont. 8 p.m., St. Paul's Cathedral, 472 Richmond St. Information for all Liberation Choir concerts: 905-457-2348
Nov. 24-25	**Stratford** CRC Celebrating 50 years of God's faithfulness. Info 519-393-6116; stratfpordcrc@quadro.net
Nov.27-Dec.1	Main Stage Play "Twelfth Night", Redeemer Univ. College, **Ancaster,** For info.: 905-648-2131, ext.4211
Dec. 7	Christmas Concert "Magnificat" **Redeemer** Concert Choir & Alumni Choir. Tickets $16. Stu/Sen. $14.
Dec. 8	Mountainview concert, **Grimsby.** André Knevel, organ, flute, Stephanie Scholman, violin, Hosanna Choir.
Dec. 15	Can. Chr. Education Foundation. Repeat performance **VISION TV** broadcasting. See ad in this issue.
April 21, 2002	**Calgary** 1st CRC 50th Anniv. Former members welcome. For info. 403-243-2244 celebr8fifty@aol.com

REDEEMER
University College

invites applications for a part-time position in

SOCIOLOGY

Beginning January 2002, the successful candidate must be able to teach a detailed analysis of major social trends and issues in **Canadian society**. Topics such as social inequality, the Quebec issue, multiculturalism, and native peoples will provide the focus for advancing our understanding of social life in Canada.

Applicants should possess a Master's degree or Doctorate, and should be in agreement with the Reformed Christian basis of the University. Deadline: **November 15, 2001** or when filled.

According to Canadian Immigration requirements, this advertisement is directed to Canadian citizens and permanent residents. Redeemer University College is an equal opportunity employer.

Direct applications and the names and addresses of three references to:

Dr. Wytse van Dijk
Vice-President (Academic)
Redeemer University College
777 Garner Rd. E
Ancaster, Ontario, Canada
L9K 1J4
Fax: (905) 648-2134
E-mail:vandijk@redeemer.on.ca

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Come and see our beautiful showroom with the European flair!

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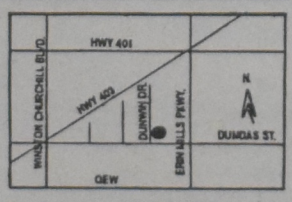
Our "coil" spring furniture has all the support and comfort you need.



Mississauga, Dundas St. — 2 Blocks W. of Erin Mills Parkway (905) 828-9511

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13 exciting days of exploring this huge country

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Beijing - - - The forbidden City, Tiananmen Square and many more

Personally escorted by
Rev. & Mrs. John & Rita Klomps

For complete information and reservation please call or write:

Rev. John G. Klomps
Meadowvale Travel Inc.,
2283 Argentia Rd., Unit 9B
Mississauga, ON L5N 5Z2
Tel: 905-826-4141; or toll-free: 1-800-387-2421
Fax: 905-542-0154 Home tel: 905-824-5074
Reg. # 1518992

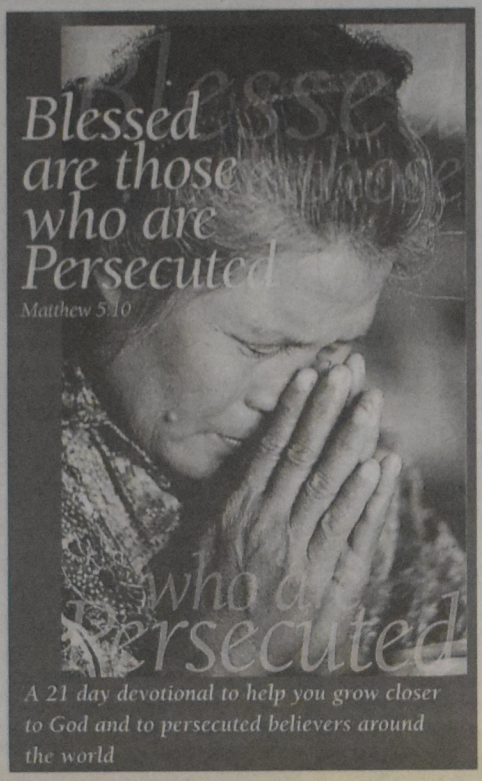
News

Remember the persecuted church

Alan Doerksen

ST. CATHARINES, Ont. — In an effort to focus North American Christians on the needs and struggles of persecuted Christians in other countries, the International Day of Prayer (IDOP) for the Persecuted Church has been organized for Nov. 4, 2001.The two greatest needs of the persecuted church are for prayer and Bibles, according to organizers Voice of the Martyrs (VOM), the Bible League, Open Doors, Partners International and the Evangelical Fellowship of Canada's Religious Liberty Commission.

Daily in more than 60 countries, Christians face potential arrest, torture and even death simply because of their faith in Jesus Christ, according to IDOP organizers. *Christian Courier* attempts to give regular coverage to the plight of persecuted Christians. For the past four years, IDOP has developed resource kits which are sent to churches and other groups to encourage them to support persecuted Christians.


Blessed are those who are Persecuted
Matthew 5:10
A 21 day devotional to help you grow closer to God and to persecuted believers around the world

The IDOP devotional booklet.

Poignant stories of suffering

China, Indonesia and other countries where Christians suffer for their faith are profiled in the kit, which offers specific prayer points for each. A 21-day devotional booklet tells poignant stories of how some Christians have suffered for their faith. One story is from North Korea:

"At school, Su Kim's teacher bent down and whispered, 'Children, I have some special homework for you. After your parents go to bed tonight, if you can find a black book hidden in your home, bring it to school tomorrow. But don't tell anyone.'

"Late that night, Su Kim tiptoed into her parents' room, searching for the book. The next morning, she ran to school early and burst into the classroom with a book in her hands. Thirteen other kids brought them, too, and stacked them proudly on the teacher's desk. They were Bibles.

The teacher beamed. She tied bright red scarves around their necks. The other children clapped and cheered. That afternoon, Su Kim ran home, shouting, 'Mommy, Mommy! I won a prize!'

"But something was wrong. Her parents had disappeared.

As the sun set, Su Kim started to cry. She fell asleep in a chair, wondering when her Mommy would come home and carry her to bed.

"But Su Kim's parents were already in prison. She heard the news when police came the next morning to put her in an orphanage.

"The Communists in North Korea continue to hate Bibles and Christians — because they know God's Word is so powerful."

Ways to pray

Prayer on their behalf is the greatest need of persecuted Christians. Here are some ideas of how to pray for them, published by IDOP organizers:

- Thank God for the faithful witness of these persecuted Christians around the world;
- Thank God that millions of people are turning to Christ in the midst of persecution. Pray that more people will accept the Gospel and turn to Christ;
- Pray for the persecuted, that they will remain strong when they're abused, tortured and ordered to renounce their faith;
- Pray for the spouses, children and families of persecuted believers;
- Pray for God to strengthen leaders in the persecuted church;
- Pray for the enemies of persecuted Christians. Ask God to help them experience the repentance and salvation that comes from Jesus;
- Pray for the continued support of fellow Christians who provide the persecuted with the Word of God;
- Pray for God's protection for Christians around the world as they witness, evangelize and plant churches.

Prayer can be on an individual basis, or in a church prayer group focused on the persecuted church.

Reasons for persecution

Christians are persecuted for four main reasons, say IDOP organizers, based on their study of the New Testament:

- Political, because Christians are perceived as a threat to civil order in their insistence that, ultimately, they serve only one king;
- Theological, because they are perceived as a threat to the predominant religious system;
- Economic, because the spread of the Gospel is seen as a threat to the success of certain businesses;
- Social, because the acceptance of Christ is seen as a rejection of societal and familial norms.

The IDOP resource kit also explains how concerned Christians can send Bibles to persecuted Christians through The Bible League, Open Doors, Partners or VOM. Videos, guest speakers and books are available to churches interested in finding out more. On the Internet, more resources and information are available at: **www.idop.ca** or **www.persecution.net**.

Henrietta Hunse returns to CRWRC

Rachel Boehm Van Harmelen

Henrietta Hunse has been appointed to the position of Church Relations/Domestic Ministries Co-ordinator for Christian Reformed World Relief Committee (CRWRC) Canada. "I am just thrilled about this appointment, and thank the Lord for guiding us through this process to a very comfortable and exciting conclusion," said Wayne deJong, director of CRWRC Canada.

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

Henrietta Hunse

Hunse is no stranger to CRWRC. Many remember her work in Mali, West Africa, where she served for 10 years. While there, she chronicled events in a regular *Banner* column entitled "Mail from Mali." Trained as a healthcare professional, she was CRWRC Mali's program director until March 1999. While there, Hunse worked in collaboration with three different Malian development agencies, helping them gain competence in planning, implementing, and evaluating development programs. "My main area of interest was health promotion, although I also worked in other areas of development," Hunse explained.

Since returning to southern Ontario, Henrietta had been working as a case manager with Community Care Access Centre Niagara, a government-funded home-care agency. However, budget constraints caused the organization to lay off staff, including Hunse.

God had other plans. "Before the lay-off could go into effect, God confirmed for me that I should apply for, and accept, the church relations position with CRWRC," said Hunse.

She is confident her overseas experience will help her to be effective in her new position. "Working overseas has given me the amazingly rich experience of CRWRC in action," she said. "I think God uses CRWRC in a wonderful way to bring hope and an improved standard of living to disadvantaged people around the world. I look forward to bringing this exciting message to CRWRC supporters across Canada, giving them the opportunity to be fully engaged in this ministry of hope." Henrietta starts her new job in late October.

News Digest

Guardian elephant

TORONTO — *Africa's Elephant: A Biography*, by Martin Meredith, tells some moving stories about elephants, including one which acted as a guardian.

Reviewing the book in the *Sunday Telegraph*, John Preston wrote about "a deep sense of shame" he felt about the way elephants are treated, "Especially when one comes across the story of a Kenyan herdsman, who broke his leg and was eventually found by a search party propped up against a tree with a female elephant beside him. Whenever the search party came close, the elephant threatened to charge. They were about to shoot it when the herdsman shouted at them to stop. He told them how the elephant, using her trunk and forefeet, had gently moved him into the shade of a tree and then stood guard over him until help arrived."

Ancient chocolate

LONDON, England (AP) — A 100-year-old chocolate bar from one of the first major exploration expeditions into Antarctica has sold for $686 (US) at a special polar auction. The 10-cm chocolate bar was part of a 1,600-kg load of cocoa and chocolate that British explorer Capt. Robert F. Scott took on his 1901-1904 expedition to the frozen continent. The trip was one of the first major attempts to explore the interior of Antarctica.

A copy of *Aurora Australis*, edited by polar explorer Sir Ernest Shackleton and published in 1908 at the winter quarters of the British Antarctic Expedition, sold for $51,465 (US). The edition, presented by the explorer to his wife, is said to be the world's southernmost produced book.

Flushed out thief

LUVA, India — A thief on the run from police hid in a sewer pipe and had to be flushed out, literally, with water.

The man crawled inside a narrow 100-metre long drain pipe after stealing from a railway station in Luva, southern India. After a four-hour stand-off with police firemen pumped in 4,500 litres of water and the suspect was flushed out.

"I would have continued to live in the pipe had it not been for the bath they gave me," the man told the *Press Trust* of India after his arrest.